

# GRAMMAR

OF

## THE TIBETAN LANGUAGE,

IN

ENGLISH.



PREPARED

UNDER THE PATRONAGE OF THE GOVERNMENT AND THE AUSPICES OF THE ASIATIC  
SOCIETY OF BENGAL

BY

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(A Bṛāhmarṇya or grammatical work of the Tibetan Language.)

(Sans. *Namo Ratna Traydya*. Eng. Reverence to the three Holy Ones.)

(For understanding well the Tibetan language, according to grammatical rules, the arrangement of letters, which are the basis of syllables, words, and sentences, is to be explained.)

# P R E F A C E.



THE wide diffusion of the Buddhistic religion in the eastern parts of Asia, having of late greatly excited the attention of European scholars, and it being now ascertained by several distinguished Orientalists, that this faith, professed by so many millions of men in different and distant countries in the East, originated in Central or Gangetic India, it is hoped that a Grammar and Dictionary of the Tibetan language will be favourably received by the learned Public; since, Tibet being considered as the head-quarters of Buddhism in the present age, these elementary works may serve as keys to unlock the immense volumes, (faithful translations of the Sanskrit text) which are still to be found in that country, on the manners, customs, opinions, knowledge, ignorance, superstition, hopes, and fears of great part of Asia, especially of India, in former ages.

There are, in modern times, three predominant religious professions in the world, each counting numerous votaries, and each possessed of a large peculiar literature:—the Christians, the Muhammedans, and the Buddhists. It is not without interest to observe the coincidence of time with respect to the great exertions made by several Princes, for the literary establishment of each of these different religions, in the Latin, the Arabic, and in the Sanskrit languages, in the 8th and 9th century of the Christian Æra: by CHARLES THE GREAT, and his immediate successors, in Germany and France; by the Khalifs AL-MANSUR, HARUN AL-RASHID, and AL-MAMUN, at Bagdad; by the Kings of Magadha, in India; by KHRISRONG DE'HU TSAN, KHRI DE'SRONG TSAN, and RAL-PACHEN, in Tibet: and by the Emperors of the Thang dynasty, in China. But it is to the honour of Christianity to observe that, while learning has been continually declining among the Muhammedans and the Buddhists, Christianity has not only carried its own literature and science to a very advanced period of excellence, but in the true and liberal

spirit of real knowledge, it distinguishes itself by its efforts in the present day towards acquiring an intimate acquaintance with the two rival religious systems, and that too, in their original languages. Hence, in the north-western parts of Europe, in Germany, England, France, where a thousand years ago, only the Latin was studied by literary men, there are now found establishments for a critical knowledge both of the Arabic and the Sanskrit literature.

Hence, too, has been founded recently the *Oriental Translation Committee*, composed of the most eminent Orientalists of Europe, from whose labours so much has already been done, and so much more is expected. The students of Tibetan have naturally been the most rare, if they have existed at all, in this learned association. Insulated among inaccessible mountains, the convents of Tibet have remained unregarded and almost unvisited by the scholar and the traveller:—nor was it until within these few years conjectured, that in the undisturbed shelter of this region, in a climate proof against the decay and the destructive influences of tropical plains, were to be found, in complete preservation, the volumes of the Buddhist faith, in their original Sanskrit, as well as in faithful translations, which might be sought in vain on the continent of India. I hope that my sojourn in this inhospitable country, for the express purpose of mastering its language, and examining its literary stores, will not have been time unprofitably spent, and that this Grammar and Dictionary may attest the sincerity of my endeavours to attain the object I had determined to prosecute.

Having in the Preface to my Dictionary expressed my respectful thanks to the British Government of India, for its patronage during my Tibetan studies; and having there gratefully enumerated the kindnesses and good services which I have received from several Gentlemen, it would be superfluous here to repeat my acknowledgments. My selection of the English language, as the medium of introduction of my labours, will sufficiently evince to the learned of Europe, at large, the obligations I consider myself under to that nation. I beg now only to state in a few words, that in the preparation of this grammatical work, I have not observed any strict arrangement of the parts of Grammar, neither have I introduced the definitions of the several parts of speech, nor have I touched

upon the analogy which this tongue has to several others ; since the work would thus have been increased to an immense size. But, for brevity's sake, I have enumerated only those articles which I thought to be essentially required for a fundamental knowledge of this yet unknown language. I have gone through all the parts of speech, and have given lists of them as fully as it was in my power to do, together with their derivations and variations, &c, that the learner might at once see and perceive all the constituent parts of the Tibetan language.

Orthography being the most difficult part of this language, in the Syllabic Scheme and in the Dictionary I have endeavoured, with the aid of authentic grammatical works, to express every word in its proper characters. The declension of nouns, and the conjugation of verbs, as in the common Indian dialects, are very simple. A well arranged Dictionary, with a short introduction on the general forms of declensions and conjugations, will be sufficient to conduct the scholar to a perfect knowledge of this language. For further information on the subject and for the contents and arrangement of this Grammar, the work itself may be consulted.

A. CSOMA DE KÖRÖS.

*Calcutta, December, 1834.*

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# ERRATA AND ADDENDA.



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1	—	6	after "name" insert "and power"
2	—	5	for <i>ဇာယန္တ</i> read <i>ဇာယန္တ</i>
3	—	3	<i>ဝဒ္ဓာ</i> <i>ဝဒ္ဓာ</i>
4	—	22	<i>သဒ္ဓ</i> <i>သဒ္ဓ</i>
7	—	17	<i>Swahá</i> <i>Swahá</i>
13	2	27	<i>ဗ္ဗ</i> <i>ဗ္ဗ</i>
18	—	5	<i>ဓ</i> <i>ဓ</i>
21	—	—	<i>ဓ</i> <i>ဓ</i>
—	—	6	<i>ဇာ</i> <i>ဇာ</i>
—	—	24	<i>ဗ္ဗ</i> <i>ဗ္ဗ</i>
—	—	27	<i>ဗ္ဗ</i> <i>ဗ္ဗ</i>

Note.—In a few contracted words in this list, instead of ' or ' (as the sign of နီ, နီ, or နီ, &c.) read နီ.

23	—	6	for <i>ဇာယန္</i> read <i>ဇာယန္</i> *
—	—	27	<i>သဒ္ဓာ</i> <i>သဒ္ဓာ</i>
24	—	4	<i>သဒ္ဓ</i> <i>သဒ္ဓ</i>
25	—	1	<i>သဒ္ဓ</i> <i>သဒ္ဓ</i>
32	—	19	at the beginning, add § 63.
36	—	18	for <i>ဇာယန္</i> read <i>ဇာယန္</i>
42	—	13	<i>ဇာယန္</i> <i>ဇာယန္</i>
56	2	2	<i>ဝဒ္ဓာ</i> <i>ဝဒ္ဓာ</i>
—	—	20	<i>ဝဒ္ဓာ</i> <i>ဝဒ္ဓာ</i>
—	—	25	<i>ဝဒ္ဓာ</i> <i>ဝဒ္ဓာ</i>
58	1	1	<i>ဇာ</i> <i>ဇာ</i>
—	—	5	<i>ဇာ</i> <i>ဇာ</i>
—	2	11	<i>ဇာ</i> <i>ဇာ</i>
—	—	12	<i>ဇာ</i> <i>ဇာ</i>
59	—	4	<i>သဒ္ဓ</i> <i>သဒ္ဓ</i>
—	—	16	<i>ဇာ</i> <i>ဇာ</i>
61	1	17	<i>ဇာ</i> <i>ဇာ</i>
64	—	22	<i>ဇာ</i> <i>ဇာ</i>

Page col. line.

65	—	20	for <i>ဇာ</i> read <i>ဇာ</i>
68	—	22	<i>ဇာ</i> <i>ဇာ</i>
69	—	9	<i>သဒ္ဓ</i> <i>သဒ္ဓ</i>
—	—	10	<i>သဒ္ဓ</i> <i>သဒ္ဓ</i>
—	—	15	<i>ဇာ</i> <i>ဇာ</i>
—	—	25	<i>ဝဒ္ဓာ</i> <i>ဝဒ္ဓာ</i>
—	—	28	<i>ဝဒ္ဓာ</i> <i>ဝဒ္ဓာ</i>
—	—	—	<i>ဝဒ္ဓာ</i> <i>ဝဒ္ဓာ</i>
70	—	26	<i>သဒ္ဓ</i> <i>သဒ္ဓ</i>
72	—	30	<i>ဇာ</i> <i>ဇာ</i>
73	—	16	<i>ဇာ</i> <i>ဇာ</i>
75	—	9	<i>သဒ္ဓ</i> <i>သဒ္ဓ</i>
76	—	19	<i>သဒ္ဓ</i> <i>သဒ္ဓ</i>
—	—	23	<i>ဇာ</i> <i>ဇာ</i>
—	—	27	<i>သဒ္ဓ</i> <i>သဒ္ဓ</i>
77	—	23	<i>ဝဒ္ဓာ</i> <i>ဝဒ္ဓာ</i>
79	—	6	<i>သဒ္ဓ</i> <i>သဒ္ဓ</i>
—	—	12	<i>သဒ္ဓ</i> <i>သဒ္ဓ</i>
82	—	22	<i>ဇာ</i> <i>ဇာ</i>
—	—	25	<i>ဝဒ္ဓာ</i> <i>ဝဒ္ဓာ</i> &c.
90	—	5, also 7,	<i>ဝဒ္ဓာ</i> <i>ဝဒ္ဓာ</i> &c.
95	2	22	after <i>ဇာ</i> , add <i>ဇာ</i>
98	1	11	for <i>ဇာ</i> read <i>ဇာ</i>
102	2	25	<i>ဇာ</i> <i>ဇာ</i>
—	1	30	<i>ဇာ</i> <i>ဇာ</i>
108	—	28	instead of the dash —, read contractedly.
110	—	24	<i>ဇာ</i> <i>ဇာ</i>
111	—	29	<i>ဇာ</i> <i>ဇာ</i>
112	—	2	<i>ဇာ</i> <i>ဇာ</i>
—	—	8	<i>ဇာ</i> <i>ဇာ</i>
118	1	22	<i>ဝဒ္ဓာ</i> <i>ဝဒ္ဓာ</i>



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122	—	7 for	འཇིག་པ་	read	འཇིག་པ་
124	2	9	འཇིག་པ་		འཇིག་པ་
126	—	3	རྒྱུ་པ་		རྒྱུ་པ་
131	1	29	རྒྱུ་པ་		རྒྱུ་པ་
134	2	24	འཇིག་པ་		འཇིག་པ་
135	1	26	འཇིག་པ་		འཇིག་པ་
137	2	23	འཇིག་པ་		འཇིག་པ་
138	1	9	འཇིག་པ་		འཇིག་པ་
141	1	6	འཇིག་པ་		འཇིག་པ་
142	2	23	འཇིག་པ་		འཇིག་པ་
155	—	6	འཇིག་པ་		འཇིག་པ་
—	—	8	འཇིག་པ་		འཇིག་པ་
—	—	9	in	is	
156	—	28	add S. <i>Phaluka</i> .		
157	—	27	after "a star" insert འཇིག་པ་		
			lkhhor-lo, S. <i>Chakra</i> , the circle		
			of the 27 <i>Nakshatras</i> .		
158	—	13 for	རྒྱུ་པ་	read	རྒྱུ་པ་
159	—	15	འཇིག་པ་		འཇིག་པ་
—	—	28	portioned		proportioned
160	—	17	affection		affectation
—	—	19	<i>Shaddhodana</i>		<i>Shuddhodana</i>
161	—	9	འཇིག་པ་		འཇིག་པ་
162	—	30	shis		she
164	—	30	yas		yas
165	—	26	འཇིག་པ་		འཇིག་པ་
—	—	27	འཇིག་པ་		འཇིག་པ་
169	—	2	<i>Svadēshé</i>		<i>Sva dēshé</i>

Note. The Remarkable Sayings, No. 16, are attributed to *Lus grub* (ལུ་གུ་བ་, S. *Nāgarjuna*,) a very celebrated ancient sage in India. See འཇིག་པ་, འཇིག་པ་, vol. 3, leaf 165, in the work entitled *S. Niti Shāstra, Prājnyā dārida*, Tib. འཇིག་པ་འཇིག་པ་འཇིག་པ་འཇིག་པ་འཇིག་པ་.

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an ethical work (entitled) "The Stem of Wisdom." The work of the *Saskya Pandita*, to which they are referred in the text, consists of about 450 Slokas, all of the same kind and tenor of verses as these here quoted from *Nāgarjuna*. These verses were found among my extracts from the work quoted in the text, and I did not distinguish the different authors. I take this opportunity of correcting my mistake.

—	—	20 for	རྒྱུ་པ་	read	རྒྱུ་པ་
171	—	21	འཇིག་པ་		འཇིག་པ་
—	—	27	འཇིག་པ་		འཇིག་པ་
173	—	10	འཇིག་པ་		འཇིག་པ་
—	—	27	འཇིག་པ་		འཇིག་པ་
174	—	26	འཇིག་པ་		འཇིག་པ་
175	—	11	འཇིག་པ་		འཇིག་པ་
178	—	13	add: He made	grammatical	
			works, and translated some	religious tracts,	
—	—	24 for	འཇིག་པ་	read	འཇིག་པ་
179	—	7	འཇིག་པ་		འཇིག་པ་
180	—	4	འཇིག་པ་		འཇིག་པ་
—	—	20	འཇིག་པ་		འཇིག་པ་
181	—	4	འཇིག་པ་		འཇིག་པ་
—	—	23	commanded		commenced.
185	—	28	འཇིག་པ་		འཇིག་པ་
187	—	31	142		1427
188	—	12	འཇིག་པ་		འཇིག་པ་
—	—	13	འཇིག་པ་		འཇིག་པ་
—	—	14	འཇིག་པ་		འཇིག་པ་
198	—	7	འཇིག་པ་		འཇིག་པ་
200	—	28	འཇིག་པ་		འཇིག་པ་
—	—	24	འཇིག་པ་		འཇིག་པ་

# A GRAMMAR

OR

## THE TIBETAN LANGUAGE.

### LETTERS AND THEIR SEVERAL DISTINCTIONS

§ 1. In the alphabet of the Tibetan language there are thirty simple letters, arranged in eight classes. The forms of them, together with the name of each expressed in Roman characters and Italics, may be represented thus.

1	ཀ ka . <i>k</i>	ཁ kha <i>kh</i>	ག ga <i>g</i>	ང na <i>ng</i>
2	ཅ cha <i>ch</i>	ཆ chha <i>chh</i>	ཇ ja <i>j</i>	ཉ nya <i>ny</i>
3	ཏ ta <i>t</i>	ཐ tha <i>th</i>	ད da <i>d</i>	ན na <i>n</i>
4	པ pa <i>p</i>	ཕ pha <i>ph</i>	བ ba <i>b</i>	མ ma <i>m</i>
5	ཚ tsa <i>ts</i>	ཛ tsha <i>tsh</i>	ཌ dsa <i>ds</i>	ཱ wa <i>w</i>
6	ཞ zha <i>zh</i>	ཟ za <i>z</i>	འ ha <i>h</i>	ཡ ya <i>y</i>
7	ར ra <i>r</i>	ལ la <i>l</i>	ཤ sha <i>sh</i>	ས sa <i>s</i>
8	ཧ h'a <i>h'</i>	ཨ a <i>a</i>		

§ 2 There are five vowel sounds: *a, i, u, e, o*, pronounced according to the general pronunciation in Latin, on the continent of Europe, without any distinction into



only letters that close any syllable, or follow the vowel, whether inherent or expressed. But these ten letters may likewise stand as initials in a syllable or word.

§ 7. The ten final letters are called affixes, (ཚེས་ འཕྲུག *zhes-hjug*) from their being affixed to the basis of a syllable. With respect to their sound and use, they are distinguished thus: ཁ་ ད་ བ་ ས་ are masculine, (ཤོ་ *po*;) མ་ ར་ ལ་ neuter, (མ་ རིང་, *ma-ning*;) and ཇ་ མ་ འ་, feminine, (མོ་ *mo*;) when the letters ཁ་ ཇ་ བ་ མ་ are followed by ས་; thus: ཁ་ས་ ཇ་ས་ བ་ས་ མ་ས་; or the letters མ་ ར་ ལ་ by ད་, thus མ་ད་ ར་ད་ ལ་ད་, then the ས་ and ད་ are called a second affix, ཡང་འཕྲུག, *yang-hjug*.

§ 8. From among the ten affixes, the following five. ཁ་ ད་ བ་ མ་ འ་, are also called prefixes, ལྷོ་མ་ འཕྲུག, *sñon-hjug*, from their being put before the basis of a syllable. They are likewise distinguished thus: ཁ་ ད་ are called neuter, (མ་ རིང་ *ma-ning*;) བ་ masculine (ཤོ་ *pho*;) མ་ very feminine, (ཤིན་ ཐུ་ མོ་ *shin-tu-mo*;) འ་ feminine, (མོ་ *mo*.) These prefixes occur in several parts of speech, especially among the verbs. They should always be pronounced, but in common practice are seldom heard. For distinction's sake, they may be represented by the small Roman characters *g, d, b, m, h*, when the rest is in Italics or vice versa, and this system will be followed in the present work.

This is all that need be said of the letters of the Tibetan alphabet. We will next proceed to the powers of the letters individually, explaining at the same time the plan of writing them in the Roman character.

#### PRONUNCIATION.

##### § 9. 1. Of the thirty simple letters.

ཀ་ is pronounced like *k* in king, or *c* before *a, o, u*, in call, come, cut; as in ཀ་བ་ *ka-va*, a pillar; ཀུན་ *kun*, all.

ཁ་ is the same letter aspirated; it may properly be rendered by *kh*; as in ཁ་བོ་ *khavo*, the mouth.

ག་ when simple, is generally sounded like *h* or *g*; but by some it is pronounced also as *g*. It may always be represented by *g*; thus in གུར་ *gur*, a tent; ག་པ་ *lag-pa*, the hand.

ང་ is the nasal *n* or *ng* in ing. When preceding the vowel in a syllable, it may be rendered by *ñ*; after the vowel, by *ng*; and, when reduplicated by *g*; thus: ང་རང་ *ñā-rang*, I myself; རྩང་ ངམ་ *rung-gam*, is it convenient? རྩང་པོ་ *rung-go*, it is proper.

ཆ is sounded like *ch* in church ; as in ཆི *chu*, what ? It may be represented by *ch*.  
 𑄧 is the same letter aspirated. It may be rendered by *chh* ; as in ཆྱ *chhu*, water.

ཇ though by some people is sounded like *ch*, in choose, may always be represented by *j* in just ; as in ཇོ་བོ *jo-vo*, a master, lord ; ཇོ་མོ *jo-mo*, a mistress, lady ; a nun.

ག is sounded like *ne* in new ; as in གུང་ *nyung*, few, little , ག *nya*, fish. It may properly be represented by *ny*.

ད is *t* in tongue ; as in དྲིག་ མེན *tig-men*, a ribband ; དྲིབ་ རིམ *tib-rit*, a tea-pot.

ཐ is the same letter aspirated. It may be rendered by *th* ; as in ཐག་ བ *thag-pa* a rope ; ཐོག་མ *thog-ma*, beginning.

ད when simple, is sounded commonly like *t* in tool ; but by some people it is pronounced also as *d*. It may always properly be represented by *d*, and pronounced accordingly ; as in དད་པ *dad-pa*, faith, belief ; དེ་རིང་ *de-ring*, to-day.

ན is sounded like *n* in noon ; as in ནོར་ *nor*, wealth.

པ is like *p* in paper ; as in པར་མ *parma*, a printed work.

ཕ is the same letter aspirated. It may be rendered by *ph*, and pronounced as the *p-h* in up-hill as in ཕ *pha*, father.

བ has three sounds : (*p, b, v.*) As initial in a word, it is sounded by some like *p* ; as in བོད་ *pöt* (for Bod), Tibet or a Tibetan. As a prefix, it is silent ; as in བཀའ་ *lah* (for *bkha*), a precept or command. As an additional syllable, or article after the ད་ འ་ ི་ ལ་ final letters, or when it has the ད་ prefix, it is generally pronounced as *v* ; as in རེ་ བ *le-va*, hope ; དབང་ *d,vang*, power. In the two following cases, དབུ and དབོ ( *dvu* and *dvo* ) the pronunciation is simply as *u* and *o*. With any of the surmounting ི་ ལ་ ས་ (*r, l, s,*) or preceding འ་ (*h*) letters, it is sounded *b*, those letters being then silent. In general it may be represented by *b*.

མ is like *m* in man ; as in མི *mi*, a man ; མེ *mé*, fire , ལམ *lam*, way, road.

ཚ is the German *z* or *tz*. It may be rendered by *ts* (as English and French writers use it in foreign names or words) ; as in ཚྭ་ *tsug*, how ? ཚམ་ *tsam*, how much ? how many ?

ཛ is the same letter aspirated. It may be represented by *tsh* ; as in ཛེ *tshé*, life.

ཎ is sounded like the Arabic *dsal* (ذ) or the Italian *z* in mezzo. It may be represented by *ds* ; as in ཎི་དྲི *dsati*, nutmeg. There are no words in Tibetan written by

this simple character; but there are many that have it with a *m* or *q* prefix, which are sounded like the simple *ñ*; as in མཛད་པ་ *mdsad-pa*, to do, make; མདོ་པ་ *hdsin-pa*, to seize, take, &c.

The Sanscrit *ch*, *chh*, *j*, *jh*, characters (as they are pronounced in Bengal and by Europeans) are rendered in Tibetan books, by *ts*, *tsh*, *ds*, *dsh*, (ཙ་ ཨ་ ར་ ལ་) and pronounced accordingly, as has been explained above. Such is the pronunciation in Cashmir also, and in some parts of the north-west of India. And, as the Tibetan grammarians have observed, it was so anciently in Central India also; though in Bengal the pronunciation has always been the same as it now is, with respect to *ch*, *chh*, *j*, *jh*.

ཁ occurs but in a few words. It is sounded *v* or *w*. ཁ and ཁ often have the same sound in Tibetan; as in འཕྲུལ་ལྷོ་ and འཕྲུལ་ལྷོ་ *Váranási*, Benares. They may be represented thus: ཁ by *v*, and ཁ by *w*.

ཐ is the French *j*. It may be rendered by *zh*; as in ཐམ་ *zhal*, the mouth, face.

ཌ is pronounced like *z* in zeal, or *s* in as; as in ཌན་ *zan*, meat, food.

ཀ is a soft aspirate, and may be represented by *h* or *a*. Formerly it was added to every syllable ending in a vowel, thus: ཀམ་ *kah*, ཀིམ་ *kih*, ཀུམ་ *kuh*, ཀེམ་ *keh*, ཀོམ་ *koh*, instead of the modern ཀ་ ཀི་ ཀུ་ ཀེ་ ཀོ་. But now it is left out after the vowel signs, and retained only in those syllables in which the fundamental (or radical) letter is preceded by a prefix, and where there is no closing consonant after the inherent *a*; as in these words: གཙམ་ *gzah*, a planet; གཙམ་ *dgaḥ*, joy; གཙམ་ *bkah*, precept; མཙམ་ *mdah*, an arrow; འདམ་ *hdah*, to pass away. But, when there is a closing consonant, the *q* is dropt; as in འདམ་ པ་ *hdas-pa*, gone away.

ཡ is sounded like *y* in yard, you; as in ཡཔ་ *yab*, father; ཡམ་ *yum*, mother, matron.

ར is like *r* in rain; as in རེ་བ་ *ré-va*, hope; ར་མ་ *ra-ma*, a she-goat. It is silent when inserted on the top of a letter; as in ར་ལ་ *rha*, pronounced *la*.

ལ is pronounced like *l* in long; as in ལོ་ *lo*, a year. It is silent at the top of another letter; as in ལྔ་ *lña*, (ལྔ་) five.

ཤ has the sound of *sh* in sheep; as in ཤིང་ *shing*, wood, a tree.

ས is the *s* in saint; as in སོ་སོ་ *so-so*, different; སེམས་ *sems*, the mind, soul. At the top of a letter, as also at the end of a syllable, it is silent, according to common practice.

h is the hard aspirated *h* in heart, horn, as in ཨ་ *Hor*, a Turk.

w is sounded like *a* in far, father, as in བ་ཙེ *a-chhé*, one's elder sister. The inherent *a* also is not pronounced like the short *u* in up, cup, &c. as in Sanscrit, but it has a middle sound like the French *a* in la, or the English in far, father; as in ལམ *lam*, way, road.

§ 10. Such is the pronunciation of the 30 simple letters. But, besides these, there are many compound letters, formed either by subjoining one of the following three liquids ར་ལ་ལ་ (*y, r, l*), to another, thus: ར་ལ་ལ་; or by placing one of these ར་ལ་ལ་ (*r, l, s*), on the top of another, thus: ར་ལ་ལ་, or by both ways at once, thus: ར་ལ་ལ་. We proceed now to treat of such compound letters; and first,

§ 11. 2. Of those letters that have a subjoined ར་, *y*, (ཡ་བདགས *ya-btags*) written thus: ར་.

They are seven in number ར་ ར་ ར་ ར་ ར་ ར་ ར་, and are represented thus: ར་ *hya*, ར་ *khya*, ར་ *gya*, ར་ *pya*, ར་ *phya*, ར་ *bya*, ར་ *mya*. Their pronunciation is as follows:

ར་ is sounded like *t* in tube, or in virtue; as in ར་ལ་ལ་ *hyal-pa*, idle talk.

ར་ is the preceding character aspirated, as in ར་ *hhyt*, a dog.

ར་ is pronounced like *d* in duke; as in ར་ལ་ལ་ *gyur-pa*, he is become, or grown.

ར་ in no word occurs in this simple state. It has either a surmounting ར་ (thus: ར་ *spya*) or a ར་ prefix, (thus: ར་ལ་ *dpya*) and then, in each case, it is sounded *ch*, or *sh*; as in ར་ལ་ *spyan* (*shan* or *chan*) the eye; ར་ལ་ *dpya* (*sha* or *cha*) tax, tribute.

ར་ is pronounced generally *chh*; as in ར་ལ་ལ་ *phyug-po*, the rich or rich, (*chhug-po*.) But in Ladak, and in some other parts, it is sounded also like ར་ *ph*; as in ར་ *phye*, meal, flour, pronounced (ར་ *phé*), as if there were no subjoined *y*, ར་.

ར་ is pronounced *ch* and *j*; as in ར་ལ་ལ་ *byed-pa* (*ched-pa* or *jed-pa*), to do, make.

ར་ is sounded *ny*; as in ར་ལ་ལ་ *myong-va* (pronounced *nyong-ta*), to taste.

§ 12. 3. Of those letters that have ར་ subjoined (ར་བདགས *ra btags*, written thus: ར་.)

The following fourteen letters ར་ ར་ ར་ ར་ ར་ ར་ ར་ ར་ ར་ ར་ ར་ ར་ ར་ ར་, subject to this addition, assume the form of ར་ *kra*, ར་ *khra*, ར་ *gra*, ར་ *tra*, ར་ *thra*, ར་ *dia*, ར་ *nra*, ར་ *pra*, ར་ *phra*, ར་ *bra*, ར་ *mra*, ར་ *shra*, ར་ *sra*, ར་ *kra*: and they should also be pronounced accordingly; but, in common practice, they are sounded very obscurely, ར་, ར་, ར་, are sounded like *ta*; ར་, ར་, ར་, like *tha*, ར་, ར་, ར་, like *'da* or *t'a*, or all the nine like *t'* ར་, ར་, ར་, are sounded by some people like a cerebral *sh*. As this mode of pronouncing the letters, which

have a subjoined *r*, is very uncertain, it is better to write and pronounce them regularly, as in other languages.

§ 13. 4. Of those letters that have a subjoined **ལ**, *la* (ལ་ བཞགས *la btags*) :

The following six letters : ၵ ၶ ၷ ၸ ၹ ၺ, with ၻ subjoined, have the form of ၻ *lla*, ၻ *gla*, ၻ *bla*, ၻ *zla*, ၻ *rla*, ၻ *sla*. All such syllables are pronounced alike, the subjoined *l* alone being uttered, (the upper letters remaining silent, according to common custom,) with the exception of ၻ *zla*, which is pronounced *da*. But this also sometimes is sounded *la*, as in ၵၶၷ *spun-zla* (*spun-la*), a brother or sister.

*Note.*—Besides the three subjoined letters above specified, (*y*, *r*, *l*) there occurs sometimes a small triangle, (called in Tibetan *Fazur*, an angular *v* or *w*, thus:  $\Delta$ ) placed below some letters. In Tibetan words it has no sound, but it is used only for distinction's sake; as in  $\text{ཤ}$  *tsha*, hot;  $\text{ཤ}$  *tsha*, salt;  $\text{ར}$  *rtsa*, root, vein;  $\text{ར}$  *rtsa*, grass, herb. In  $\text{ཁྱ}$  the  $\Delta$  is added to show that the *z* is a radical letter, not a prefix, and to be sounded accordingly. But this  $\Delta$  in these and other similar words is not always inserted: many leave it out, the context showing the proper meaning of the word. In Sanscrit words this  $\Delta$  is pronounced *o* in Tibet; as in *Bodhisato*, *Sohá*, *Om ! Soti Sidham*, &c. instead of *Bodhisatwa*, *Swahá*, *Om ! Swasti Sidham*.

§ 14. 5. Of those letters that have a surmounting  $\mathfrak{L}$ , or  $r$ , inserted at the top.

The following fifteen letters : ཁ་ ག་ ཇ་ ཉ་ ཏ་ པ་ ད་ ན་ པ་ མ་ ཚ་ འ་ ཅ་ ཇ་ ཉ་ , when thus surmounted by ཨ, have the form of ཁ rka, ག rkyā, ཇ rga, ཉ rgya, ཏ rna, ཐ rja, ལ rnya, ཥ rta, ས rda, ཭ rna, ཰ rba, ཱ rma, ི rmya, ུ rtsa, ྲྀ rdsa, and should be pronounced accordingly. But, in general, the ཨ on the top of a letter is silent, except when it is carried to the preceding syllable, terminating in a vowel ; as in རོ་ཤི་ rdo-ryé, is pronounced dor-jé ; ཡུ་རྫོང་ u-rgyan, ur-gyen ; མི་ནམས་ mi-rnams (mir-nams), men. The ཇ་ ཉ་ ཏ་ པ་ ད་ ན་ པ་ མ་ ཚ་ ཇ་ ཉ་ ཏ་ བ letters are sounded harder, more distinctly, with the inserted ཨ than in their simple state. ུ rtsa, and ྲྀ rdsa are now sounded also sa and za, instead of tsa and dsa.

§ 15. 6. Of those letters that have a surmounting *q* or *l*.

The following ten letters,  $\text{ṣ ṣ ḥ ḥ ḥ ḥ ḥ ḥ ḥ ḥ}$ , when surmounted by  $\text{ḥ}$ , appear in this form :  $\text{ṣ ḥ ḥ ḥ ḥ ḥ ḥ ḥ ḥ ḥ}$ , and they should also be pronounced accordingly. But, in general, the  $\text{ḥ}$  is silent, except in  $\text{ṣ}$ , and when the preceding syllable terminates in a vowel, with which it is frequently



sounded ; as in these words རྩལྱུར་ (*chi-ltar*) *chul-tar*, how རྒྱལ་ལྡན་ (*dgah-ldan*) *gal-dan*, paradise The ག་ཅ་ད་བ་ letters, with the surmounting ར, are sounded harder or more distinctly, than in their simple state

§ 16 7 Of those letters that have a surmounting ར (s) .

The following twenty-two letters ཀ་ཁ་ག་ང་ཅ་ཆ་ཇ་ཉ་ཐ་ཏ་ཨ་ཉ་པ་ཕ་མ་མ་ཐ་བ་ ག་ཅ་ཆ་ཇ་, when surmounted by ར, have the appearance of མ་ *sha*, རྩ་ *skya*, མ་ *skra*, མ་ *sga*, རྩ་ *sgya*, མ་ *sgra*, རྩ་ ས་ *a*, མ་ *sny*, རྩ་ *sta*, མ་ *sda*, རྩ་ *sna*, རྩ་ *snra*, མ་ *spa*, རྩ་ *spya*, རྩ་ *spra*, མ་ *sba*, རྩ་ *sbya*, མ་ *sbra*, མ་ *sma*, རྩ་ *smya*, རྩ་ *smra*, རྩ་ *stsa*, and they should be pronounced accordingly, together with the ར, but it is seldom heard The letters ཀ་ཁ་ག་ང་ཅ་ཆ་ཇ་ བ་ are in the present day sounded harder, or more distinctly, than in their simple state མ་ *shr*, and རྩ་ *spr*, in some words, are sounded like *t* or *sh*.

§ 17. According to the instructions of the Tibetan Grammarians, all the three surmounting letters (ར་ཅ་ཆ) should be pronounced, as it were, by uttering a short vowel before them, thus, ཀ་ *erka*, མ་ *elka*, མ་ *eska* (in one syllable) But this is seldom done. It is however proper, when writing in the Roman character, to express every letter, whether it may easily be pronounced or not, since orthography only can show the true meaning, there being many words according to vulgar pronunciation, of the same sound. Orthography is sufficiently fixed by the great number of printed works in Tibet Pronunciation is different in different provinces, none of which can be taken for a standard Grammarians therefore must be consulted

§ 18. Hitherto it has been shown how such letters should be pronounced that have either of the three subjoined, or of the three surmounting, letters We now proceed to state the number of the prefixes, and to enumerate the letters to which they are prefixed

The following five letters ཀ་ད་བ་མ་ཉ་ are called prefixes, རྩ་ཉ་ *sñon hyug*, from their being put before a basis, or radical letter They are a sort of prepositive particles, used for modifying the meaning of a word, and for forming the present, past, and future tenses of a verb They may be prefixed to such letters as are specified below. Therefore

§ 19 8 Of those letters that have a ག prefix, ག (*ga*) is prefixed to the following eleven simple letters ར་ ཉ་ ཏ་ ཏ་ ཏ་ ཏ་ ཏ་ ཏ་ ཏ་ ཏ་ ཏ་ ཏ་, thus, གཅམ་ *gchah*, གཉམ་ *gnyah*,



*Note.*—The five prefixes above specified (ཅ་ ད་ བ་ མ་ འ་), according to common practice, are silent, except when carried to the preceding syllable ending in a vowel; as in རྟ་གཅིག *so-gchig*, thirty-one, is sounded as if it were རྟེག་ཅིག *sog-chig*, ལྷོ་བཟང་ *blo-bzang*, ingenious, by some is pronounced *lob-zang*. ལྷ་མཚོ་ *rgya-mtsho*, the sea, *gyami-tsho*; ཡ་མཚོ་ *ya-mtshan*, *yam-tshen*, marvel, &c.

ད and འ are never carried to the foregoing syllable; they are always silent.

The only change in the letters, to which these five characters are prefixed, is with the third letter of each of the five first series of the alphabet, (i. e. with ཅ་ ཇ་ ད་ བ་ མ་.) They are sounded now distinctly, without any aspiration, as *g, j, d, b, ds*. Though these prefixes occur also with the other parts of speech, yet their general use is among the verbs, for forming and distinguishing the present, preterite, and future tenses.

§ 24. Under the above twelve heads, we have enumerated all the different sorts of letters, that precede the vowel, and form the basis of a syllable or word. Here follow, now, the affixes or those letters that are put after the vowel, whether inherent or expressed, and that close the syllable.

§ 25. 13. Of the affixes or closing letters.

The affixes (རྟེན་འཇུག་ *rjes-lyug*) are the following ten simple or single, add four double letters: ག *g*, ང *ng*, ད *d*, ན *n*, བ *b*, མ *m*, འ *h*, ར *r*, ལ *l*, ས *s*; and གས *gs*, ངས *ngs*, བས *bs*, མས *ms*. They should always be sounded accordingly, since the Tibetan Grammarians say, that these letters are affixed expressly to render the words sonorous and significant.—

The following are examples of each of the simple affixes, to be sounded as written:

ག	in	ནག <i>nag</i> ,	མིག <i>mig</i> ,	ལུག <i>lug</i> ,	རིག <i>reg</i> ,	ཐོག <i>thog</i> .
ང		རང་ <i>rang</i> ,	མིང་ <i>ming</i> ,	རུང་ <i>rung</i> ,	ཐིང་ <i>theng</i> ,	ཧོང་ <i>hong</i> .
ད		ནད <i>nad</i> ,	ཡིད <i>yid</i> ,	ལུད <i>lud</i> ,	མེད <i>med</i> ,	ཡོད <i>yod</i> .
ན		ལན <i>lan</i> ,	རིན <i>rin</i> ,	ལུན <i>lun</i> ,	ལེན <i>len</i> ,	དོན <i>don</i> .
བ		རབ <i>rab</i> ,	རིབ <i>rib</i> ,	ཐུབ <i>thub</i> ,	ལེབ <i>leb</i> ,	ཐོབ <i>thob</i> .
མ		ལམ <i>lam</i> ,	རིམ <i>rim</i> ,	ལུམ <i>yum</i> ,	རེམ <i>zem</i> ,	རོམ <i>zom</i> .
འ		བཀའ <i>bkah</i> ,	—	—	—	—
ར		མར <i>mar</i> ,	མིར <i>mir</i> ,	ལུར <i>gur</i> ,	རེར <i>zer</i> ,	རོར <i>nor</i> .
ལ		བལ <i>bal</i> ,	རིལ <i>ril</i> ,	ལུལ <i>yul</i> ,	ཤལ <i>shel</i> ,	ཡོལ <i>yol</i> .
ས		ལས <i>las</i> ,	རིས <i>ris</i> ,	ལུས <i>lus</i> ,	ཤས <i>shes</i> ,	ཡོས <i>gos</i> .

## The double ones :

གས in རགས	རིགས	ཁྱགས	ལེགས	དོགས
<i>pags</i>	<i>rigs</i>	<i>lugs</i>	<i>legs</i>	<i>dogs</i>
ངས སངས	ལིངས	སྒྱངས	རིངས	ལོངས
<i>sangs</i>	<i>lings</i>	<i>strungs</i>	<i>rengs</i>	<i>hongs</i>
བས ཐབས	ཆིབས	ཐྱབས	ཁྱིབས	ལོབས
<i>thabs</i>	<i>chubs</i>	<i>shubs</i>	<i>khubs</i>	<i>hobs</i>
མས རམས	རིམས	ཐུམས	སེམས	སོམས
<i>rams</i>	<i>rims</i>	<i>shums</i>	<i>sems</i>	<i>soms</i>

*Note.*—Besides these, there are yet, according to ancient orthography, three double affixes. ནད *nd* or *nt*, རད *rd* or *rt*, and ལད *ld* or *lt*, as in གསནད་པ་ *gsand-pa*, he heard; ཐུངད་པ་ *gyurd-pa*, he became; and གསོལད་པ་ *gsold-pa*, he begged or requested. Though this mode of writing is the more correct for designing the past tense, yet according to modern practice, the ད is omitted; and the above words are now written without the ད, thus: གསན་པ་, ཐུང་པ་ and གསོལ་པ་.

§ 26. Some of the affixes enumerated above are only obscurely heard; some are left entirely silent (as the ས in གས, ངས, བས, མས), and some change the preceding vowel.

In Tibet, the final terminations -ས, ུས, ེས, (as, us, os,) are pronounced in three different ways, in different parts of the country. As ལས *las*, work, is sounded *las*, *la*, *lé*; ཁྱས *lus*, the body, is pronounced *lus*, *lu*, *lû*, (ü, the French u); ཆོས *chos*, religion, is pronounced *chhos*, *chho*, *chho*, (ô, the French eu.) And such is the practice with some other letters also, especially with the ག and ད (*g* and *d*.)

The final ེས and ུས terminations are either pronounced accordingly as they are written, or the ས is left silent. As in རིས, which is pronounced either *rîs* or *ri*; and in ཤེས is sounded either *shes* or *shê*. And this is the case with some other letters also, especially with the ག and ད (*g*, *d*). Such is the practice with the affixes. It is proper to write and pronounce them regularly, as has been exhibited above.

§ 27. In the following abstract, from Nos. 1 to 209, is exhibited, how the basis of every word in the Tibetan language, together with the inherent *a*, should be written and pronounced; and in continuation from Nos. 210 to 226, the affixes or letters following the vowel, are enumerated, together with their names and powers. The



aspirated and hard, letters. But it is expedient for the learner to write and pronounce them accordingly; since by this means only can a fundamental and correct knowledge of the Tibetan language be obtained.

§ 30. 2. The seven letters having a subjoined ག, ག.

I	II	III	IV	V	VI	I	II	III	IV	V	VI
31	1	ཁ	kyu	ky	—	35	5	ལ	phyu	phy	= chh
32	2	ཁ	khya	khy	—	36	6	ལ	byu	by	ch, j
33	3	ཁ	gya	gy	—	37	7	ལ	myu	my	ny
34	4	ལ	pya	py	sh or ch						

§ 31. 3. The fourteen letters having a subjoined འ, (r or འ).

38	1	འ	kra	kr	= t'	45	8	འ	pra	pr	= t'
39	2	འ	khra	khr	t'h	46	9	འ	phra	phr	t'h
40	3	འ	gra	gr	d' or t'	47	10	འ	bra	br	'd
41	4	འ	tra	tr	t'	48	11	འ	mra	mr	—
42	5	འ	thra	thr	t'h	49	12	འ	shra	shr	s'h
43	6	འ	dra	dr	'd	50	13	འ	sra	sr	s'h
44	7	འ	nra	nr	—	51	14	འ	h'ra	h'r	s'h

§ 32. 4. The six letters with a subjoined ག, l.

52	1	འ	kla	kl	= l'	55	4	འ	zla	zl	= d or l
53	2	འ	gla	gl	l	56	5	འ	rla	rl	l
54	3	འ	bla	bl	l	57	6	འ	sla	sl	l

§ 33. 5. The fifteen letters having a surmounting འ, r.

58	1	འ	rka	rk	= k	66	9	འ	rda	rd	= d
59	2	འ	rkya	rkhy	ky	67	10	འ	rna	rn	n
60	3	འ	rga	rg	g	68	11	འ	rba	rb	b
61	4	འ	rgya	rgy	gy	69	12	འ	rma	rm	m
62	5	འ	rña	rñ	ñ	70	13	འ	rmya	rmy	my or ny
63	6	འ	rja	rj	j or zh	71	14	འ	rtsa	rts	ts or, s
64	7	འ	rnya	rny	ny	72	15	འ	rdsa	rds	ds or z
65	8	འ	rta	rt	t						

§ 34. 6. The ten letters having a surmounting  $\alpha$ , l.

I	II	III	IV	V	VI	I	II	III	IV	V	VI
73	1	𑄢	lha	lh	= k	78	6	𑄣	lta	lt	= t
74	2	𑄤	lga	lg	g	79	7	𑄥	lda	ld	d
75	3	𑄦	lña	lñ	ñ	80	8	𑄧	lpa	lp	p
76	4	𑄨	lcha	lch	ch	81	9	𑄩	lba	lb	b
77	5	𑄪	lja	lj	j	82	10	𑄫	lha	lh	l'

§ 35. 7. The twenty-two letters with a surmounting  $\alpha$ , s.

83	1	𑄬	ska	sk	= k	94	12	𑄭	snra	snr	= nr
84	2	𑄮	skeya	skey	ky	95	13	𑄯	spa	sp	p
85	3	𑄰	skra	skr	kr (t, s' h)	96	14	𑄱	spya	spy	py sh or ch
86	4	𑄲	sga	sg	g	97	15	𑄳	spra	spr	pr, t'
87	5	𑄴	sgya	sgy	gy	98	16	𑄵	sba	sb	b
88	6	𑄶	sgra	sgr	gr 'd	99	17	𑄷	sbya	sby	by, j or zh
89	7	𑄸	sña	sñ	ñ	100	18	𑄹	sbra	sbr	br or 'd
90	8	𑄺	snya	sny	ny	101	19	𑄻	sma	sm	mi
91	9	𑄼	sta	st	t	102	20	𑄽	smya	smy	my or ny
92	10	𑄾	sda	sd	d	103	21	𑄿	smra	smr	mr
93	11	𑄿	sna	sn	n	104	22	𑅀	stsa	stsa	s

§ 36. 8. The eleven simple letters preceded by a  $\alpha$ , g.

105	1	𑅁	gchah	gch	= ch	111	7	𑅂	gzah	gzh	= zh
106	2	𑅃	gnyah	gny	ny	112	8	𑅄	gzah	gz	z
107	3	𑅅	gtah	gt	t	113	9	𑅆	gyah	gy	y
108	4	𑅇	gdah	gd	d	114	10	𑅈	gshah	gsh	sh
109	5	𑅉	gnah	gn	n	115	11	𑅊	gsah	gs	s
110	6	𑅋	gtsah	gts	ts						

§ 37. 9. The fifteen simple and double letters having a  $\gamma$  d, prefix.

116	1	𑅌	dkah	dk	= k	121	6	𑅍	dgra	dgr	gr d' or
117	2	𑅎	dkya	dky	ky	122	7	𑅏	dñah	dñ	ñ
118	3	𑅐	dkra	dkr	kr t'	123	8	𑅑	dpah	dp	p
119	4	𑅒	dgah	dg	g	124	9	𑅓	dpya	dpv	py, sh or ch
120	5	𑅔	dgya	dgy	gy	125	10	𑅕	dpra	dpr	pr or t'

I	II	III	IV	V	VI	I	II	III	IV	V	VI
126	11	၎ာ	di <sup>ah</sup>	di <sup>v</sup>	v { ၎ = u ၎ = o	128	13	၎ာ	d <sup>ra</sup>	d <sup>r</sup>	v <sup>r</sup>
127	12	၎ာ	di <sup>ya</sup>	di <sup>vy</sup>	vy or y	129	14	၎ာ	d <sup>ma</sup> h	d <sup>m</sup>	n
§ 38 10 The forty five simple, double, and triple letters having a ခ, or b prefix											
131	1	ဘာ	b <sup>ka</sup> h	b <sup>k</sup>	= k <sup>1</sup>	154	24	ဘာ	b <sup>ta</sup> h	b <sup>t</sup>	= t <sup>1</sup>
132	2	ဘာ	b <sup>ky</sup> a	b <sup>ky</sup>	ky <sup>1</sup>	155	25	ဘာ	b <sup>rt</sup> a	b <sup>rt</sup>	t <sup>1</sup>
133	3	ဘာ	b <sup>kr</sup> a	b <sup>kr</sup>	kr, t <sup>1</sup>	156	26	ဘာ	b <sup>lt</sup> a	b <sup>lt</sup>	t
134	4	ဘာ	b <sup>kl</sup> a	b <sup>kl</sup>	kl or l <sup>1</sup>	157	27	ဘာ	b <sup>st</sup> a	b <sup>st</sup>	t <sup>1</sup>
135	5	ဘာ	b <sup>rk</sup> a	b <sup>rk</sup>	k <sup>2</sup>	158	28	ဘာ	b <sup>da</sup> h	b <sup>d</sup>	d
136	6	ဘာ	b <sup>rky</sup> a	b <sup>rky</sup>	ky <sup>1</sup>	159	29	ဘာ	b <sup>rda</sup>	b <sup>rd</sup>	d <sup>1</sup>
137	7	ဘာ	b <sup>sh</sup> a	b <sup>sh</sup>	h <sup>1</sup>	160	30	ဘာ	b <sup>lda</sup>	b <sup>ld</sup>	d <sup>1</sup>
138	8	ဘာ	b <sup>shy</sup> a	b <sup>shy</sup>	ky <sup>1</sup>	161	31	ဘာ	b <sup>sda</sup>	b <sup>sd</sup>	d
139	9	ဘာ	b <sup>skr</sup> a	b <sup>skr</sup>	kr, t <sup>1</sup> (sh)	162	32	ဘာ	b <sup>rna</sup>	b <sup>rn</sup>	n <sup>1</sup>
140	10	ဘာ	b <sup>ga</sup> h	b <sup>g</sup>	g <sup>1</sup>	163	33	ဘာ	b <sup>sna</sup>	b <sup>sn</sup>	n <sup>1</sup>
141	11	ဘာ	b <sup>gy</sup> a	b <sup>gy</sup>	gy	164	34	ဘာ	b <sup>tsa</sup> h	b <sup>ts</sup>	ts <sup>1</sup>
142	12	ဘာ	b <sup>gra</sup>	b <sup>gr</sup>	gr, d <sup>1</sup>	165	35	ဘာ	b <sup>rtsa</sup>	b <sup>rts</sup>	ts, s <sup>1</sup>
143	13	ဘာ	b <sup>rga</sup>	b <sup>rg</sup>	g	166	36	ဘာ	b <sup>tsa</sup>	b <sup>ts</sup>	s
144	14	ဘာ	b <sup>rgy</sup> a	b <sup>rgy</sup>	gy	167	37	ဘာ	b <sup>rdsa</sup>	b <sup>rds</sup>	s <sup>1</sup>
145	15	ဘာ	b <sup>sga</sup>	b <sup>sg</sup>	g <sup>1</sup>	168	38	ဘာ	b <sup>zhah</sup>	b <sup>zh</sup>	zh <sup>1</sup>
146	16	ဘာ	b <sup>sgy</sup> a	b <sup>sgy</sup>	gy	169	39	ဘာ	b <sup>zah</sup>	b <sup>z</sup>	z <sup>1</sup>
147	17	ဘာ	b <sup>sgra</sup>	b <sup>sgr</sup>	gr, d <sup>1</sup>	170	40	ဘာ	b <sup>zla</sup>	b <sup>zl</sup>	d
148	18	ဘာ	b <sup>rñ</sup> a	b <sup>rñ</sup>	ñ <sup>1</sup>	171	41	ဘာ	b <sup>rla</sup>	b <sup>rl</sup>	t <sup>1</sup>
149	19	ဘာ	b <sup>sñ</sup> a	b <sup>sñ</sup>	ñ <sup>1</sup>	172	42	ဘာ	b <sup>shah</sup>	b <sup>sh</sup>	sh <sup>1</sup>
150	20	ဘာ	b <sup>chah</sup>	b <sup>ch</sup>	ch	173	43	ဘာ	b <sup>sah</sup>	b <sup>s</sup>	s <sup>1</sup>
151	21	ဘာ	b <sup>rja</sup>	b <sup>rj</sup>	j or zh	174	44	ဘာ	b <sup>sra</sup>	b <sup>sr</sup>	sr, s <sup>1</sup> h
152	22	ဘာ	b <sup>rnya</sup>	b <sup>rny</sup>	ny	175	45	ဘာ	b <sup>sla</sup>	b <sup>sl</sup>	l
153	23	ဘာ	b <sup>sny</sup> a	b <sup>sny</sup>	ny <sup>1</sup>						

§ 39 11 The fifteen simple and double letters having a ခ, m, prefix

176	1	မာ	m <sup>ka</sup> h	m <sup>k</sup>	= k <sup>1</sup>	179	4	မာ	m <sup>ga</sup> h	m <sup>g</sup>	= g
177	2	မာ	m <sup>ky</sup> a	m <sup>ky</sup>	ky <sup>1</sup>	180	5	မာ	m <sup>gy</sup> a	m <sup>gy</sup>	gy <sup>1</sup>
178	3	မာ	m <sup>lra</sup>	m <sup>lr</sup>	lr, t <sup>1</sup> h	181	6	မာ	m <sup>gra</sup>	m <sup>gr</sup>	gr, d <sup>1</sup>



I	II	III	IV	V	VI
182	7	མངལ	mñah	mñ	ñʒ
183	8	མཆལ	mchhah	mchh	= chhʌ
184	9	མཇལ	mjah	mj	jʌ
185	10	མཉལ	mnyah	mny	nyʌ
186	11	མཐལ	mtah	mt	thʌ

I	II	III	IV	V	VI
187	12	མདལ	mdah	md	= dʌ
188	13	མཉལ	mnah	mn	nʌ
189	14	མཛལ	mtshah	mtsh	tshʌ
190	15	མདལ	mdsah	mds	dsʌ

§ 40. 12. The nineteen simple and double letters having a ག, h, prefix.

191	1	ཁཆལ	hkhah	hkh	= khʌ
192	2	ཁཇལ	hkhya	hkh	kyʌ
193	3	ཁཉལ	hkhra	hkh	rʌ, tʌ
194	4	ཁགལ	hgah	hg	gʌ
195	5	ཁཟལ	hgya	hgy	gyʌ
196	6	ཁམལ	hgra	hgr	grʌ, dʌ
197	7	ཁཆལ	hchhah	hchh	chhʌ
198	8	ཁཇལ	hjah	hj	jʌ
199	9	ཁཐལ	htah	ht	thʌ
200	10	ཁདལ	hdah	hd	dʌ

201	11	ཁཛལ	hdra	hdr	= dʌ, dʌ
202	12	ཁམལ	hphah	hph	phʌ
203	13	ཁཟལ	hphyah	hphy	phyʌ, chhʌ
204	14	ཁམལ	hphra	hphr	phrʌ, tʌ
205	15	ཁཇལ	hbah	hb	bʌ
206	16	ཁཟལ	hbya	hby	byʌ, jʌ
207	17	ཁམལ	hbra	hbr	brʌ, dʌ
208	18	ཁཛལ	htshah	htsh	tshʌ
209	19	ཁདལ	hdsa	hds	dsʌ

§ 41. 13. The ten simple and four double affixes.

210	1	ག	ga	g	= k or gʌ
211	2	ཁྱ	ña	ñg	ʌ
212	3	ད	da	d	tʌ
213	4	ན	na	n	pʌ
214	5	བ	ba	b	
215	6	མ	ma	m	
216	7	མ	ha	—h	

217	8	ར	ra	= rʌ
218	9	ལ	la	lʌ
219	10	ས	sa	s mute
220	11	མས	gs	the s is
221	12	ངས	ngs	mute
222	13	བས	bs	in all
223	14	མས	ms	these

To which may be added the following :

224	15	འད	nd or ntʌ
225	16	འད	rd or rtʌ

226	17	ལད	ld or ltʌ
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### OBSERVATIONS.

1. In the above abstract of the orthography and orthoëpy (of this language) forming 209 combinations, classed under 12 heads, is exhibited the basis of every word in the Tibetan language.

2. Many of these syllables, as they now stand, are significant words; others become so by the addition of any of the affixes (enumerated under the 13th head).

3. In all these syllables the vowel *a* is inherent, and must be pronounced with the same tone, as in 'far' or 'father' in English. It must be remembered that every syllable in the Tibetan language, where there is no apparent vowel sign, must be pronounced with the inherent *a*; as in ཅ *ñā*; རྩ *rang*; ལྟམ་ *lags*; བུམ་མ་ *bsams*, &c.

4. This inherent *a* is visible, and expressed by the letter འ, in such syllables, as have a prefix before the simple radical (or fundamental) letter, and when there follows no consonant closing the syllable. But when the radical or fundamental letter is a compound one, or when there follows a consonant (or two consonants) after the radix, the *a* vowel is inherent, and must always be pronounced. It is visible in syllables like the following words:

ཁྱེ ཀྲམ་ *ktah*, pawn, pledge, bail.

དྲམ་ རྩྭ་ *dgah*, joy, pleasure.

བྱམ་ རྩྭ་ *bkah*, a precept, commandment.

མདྲམ་ *mdah*, an arrow.

ལྟམ་ རྩྭ་ *lgah*, some, any.

and inherent in such syllables or words as follow:

དྲམ་ རྩྭ་ *dra*, an enemy.

བྲམ་ རྩྭ་ *bska*, bitter (taste).

ལྲམ་ རྩྭ་ *hdra*, like, similar.

དྲམ་ རྩྭ་ *dgur*, a separating.

བྲམ་ རྩྭ་ *blas*, split or cleft asunder.

མདྲམ་ རྩྭ་ *mdangs*, the forehead; yesterday.

ལྲམ་ རྩྭ་ *hgram*, the jaw, &c.

5. All words or syllables, in this tongue, having the inherent or visible *a* (འ) are written and pronounced as has been explained. Those that have any of the four vowels (i, u, རྩྭ་, འ) marked thus: འ, རྩྭ་, རྩྭ་, རྩྭ་, are formed of the same 209 syllables, as have been already exhibited in alphabetical order, by adding the vowel signs. Thus the whole may be formed into a syllabic scheme, to which if the affixes (enumerated under the 13th head) be added as may be required, every word in the Tibetan language will then be comprehended in this scheme.

The whole may be spelt in the same manner, as here is exhibited with the first syllable of each of the 12 heads: འ,

1 ཀ <i>ka</i>	ཀི <i>ki</i>	ཀུ <i>ku</i>	ཀེ <i>ke</i>	ཀོ <i>ko</i>
2 ག <i>gya</i>	གི <i>gi</i>	གུ <i>gyu</i>	གེ <i>gye</i>	གོ <i>gyo</i>
3 ཁ <i>kra</i>	ཁི <i>kri</i>	ཁུ <i>kru</i>	ཁེ <i>kre</i>	ཁོ <i>kro</i>
4 གླ <i>lla</i>	གླི <i>li</i>	གླུ <i>llu</i>	གླེ <i>kle</i>	གློ <i>llo</i>
5 ཀྲ <i>rka</i>	ཀྲི <i>kri</i>	ཀྲུ <i>rku</i>	ཀྲེ <i>rke</i>	ཀྲོ <i>rko</i>
6 མ <i>lka</i>	མི <i>li</i>	མུ <i>lku</i>	མེ <i>lke</i>	མོ <i>lko</i>
7 ས <i>ska</i>	སི <i>sli</i>	སུ <i>sku</i>	སེ <i>ske</i>	སོ <i>sko</i>
8 གཅའ <i>gchah</i>	གཅི <i>gchi</i>	གཅུ <i>gchu</i>	གཅེ <i>gche</i>	གཅོ <i>gcho</i>
9 དཀའ <i>dkah</i>	དཀི <i>dki</i>	དཀུ <i>dku</i>	དཀེ <i>dke</i>	དཀོ <i>dko</i>
10 བཀའ <i>bkah</i>	བཀི <i>bki</i>	བཀུ <i>bku</i>	བཀེ <i>bke</i>	བཀོ <i>bko</i>
11 མཎའ <i>mlah</i>	མཎི <i>mlhi</i>	མཎུ <i>mlhu</i>	མཎེ <i>mlhe</i>	མཎོ <i>mlko</i>
12 འཎའ <i>hlah</i>	འཎི <i>hkh</i>	འཎུ <i>hkh</i>	འཎེ <i>hkh</i>	འཎོ <i>hkh</i>

6. With respect to the affixes (enumerated under the 13th head, from the 210th to 226th number) it must be remarked, that these are the only letters of the Tibetan alphabet that close a syllable, or follow any vowel; they likewise enjoy the office of initials: but that the 20 other letters of the alphabet, (ཨ ས ར འ ཅ ག ཏ ཉ ཊ ཋ ཌ ཌྷ ཎ ཏ ཐ ད དྷ ན པ ཕ བ བྷ མ ཙ འ) never close the syllable, or never are put after any vowel, but only occur as initial letters.

§ 42. The following is an Abstract exhibiting those simple and compound letters that have a similar sound, according to the common practice in Tibet.

ཀ <i>ka</i>	ཀ་ ཀྲ་ ཀླ་ ཀྴ་ དཀའ་ བཀའ་ བས་ བམ	=	ཀ	=	<i>ka</i>
	ཏྲ་ ཅི-- ཏྲ་ དཏྲ་ བཏྲ་ བཏྲུ		ཏྲ		<i>ky</i>
	མྲ་ དམ་ བམ་ བམྲ་ (འ་ ཅ་ བ་ དམ་ བྲ་)		མྲ		<i>ta</i>
	མྲ་ བམ་ (མ་ མྲ་ མྲ་ མྲ་ མྲ་ བམ་ མྲ་ བ)		མྲ		<i>la</i>
ཎ <i>lha</i>	ཎ་ མཎའ་ འཎའ		ཎ		<i>lha</i>
	ཎ་ མཎའ་ འཎའ		ཎ		<i>khya</i>
	ཎ་ མཎའ་ འཎའ (མྲ་ མྲ་ འཎའ)		ཎ		<i>tha</i>
ག <i>ga</i>	ག་ when simple, in general				<i>ka</i> or <i>ga</i>
	ག་ ཀྲ་ ཀླ་ ཀྴ་ དཀའ་ བཀའ་ བས་ བམ་ མཎའ་ འཎའ་ ཏྲ་				<i>ga</i>
	ཏྲ་ ཅི་ ཏྲ་ དཏྲ་ བཏྲ་ བཏྲུ་ མཎའ་ འཎའ				<i>gya</i>
	མྲ་ མྲ་ དམ་ བམ་ བམྲ་ མཎའ་ འཎའ (འ་ མ)				<i>da</i>

\* Pronounced both *la* and *da*

	झ (see झ and ञ)	=	=	la
द ña	दं दं झं झं ददं ददं ददं		द	ña
च cha	चं चं चं चं चं चं (चं चं)		च	cha
छ chha	छं छं छं छं छं छं (छं छं)		छ	chha
ज ja	when simple, commonly ..	..	..	c'ha
	जं जं जं जं जं जं (जं जं) ..	..	..	ja
ण nya	णं णं णं णं णं णं (णं णं)		ण	nya
त ta	तं तं तं तं तं तं (तं तं) ..	..	त	ta
	द (see द) .. ..	..	..	t'a
थ tha	थं थं थं थं थं थं		थ	tha
द da	द when simple, commonly	द	द	ta
	दं दं दं दं दं दं (दं दं) ..	..	..	da
	दं दं दं दं दं दं (दं दं) ..	..	..	d'a
न na	नं नं नं नं नं नं (नं नं) ..	..	न	na
	नं नं .. ..	..	..	nra
प pa	पं पं पं पं पं पं (पं पं)		प	pa
	प (see प) .. ..	..	..	t'a
	पं पं = sh or ch, see च and छ	..	..	
फ pha	फं फं फं फं फं फं		फ	pha
	फं फं (see फ) .. ..	..	..	chha
	फं फं (see फ) .. ..	..	..	t'ha
ब ba	when simple in the beginning	..	..	pa
	बं बं बं बं बं बं (बं बं) ..	..	..	ba
	बं बं बं .. ..	..	..	ra
	for व see व ; व see व , व see व and ञ	..	..	
म ma	मं मं मं मं मं मं (मं मं) ..	..	..	ma
	मं मं मं मं मं मं (मं मं) ..	..	..	nya
	मं मं .. ..	..	..	mra
स tsa	सं सं सं सं सं सं (सं सं) ..	..	..	sta
त tsha	तं तं तं तं तं तं (तं तं) ..	..	..	tsha
द dsa	दं दं दं दं दं दं (दं दं) ..	..	..	dsa (ja)

ཁྱེད་	for ཁྱམ་ཕྱེད་, name of a star or constellation.
ཕྱོག་	— མའ་ཕྱོག་, a tent's top, or upper part.
ཐུག་	— ཐུང་ཅིག་, be it, let it be, may it be.
ཕྱིན་	— ཕུ་འཕྲིན་, a harbour, port, haven.
ཐུན་	— ཐུ་ཡོན་, a boatman's fee.
ཐུ་	— ཐུ་པན་, quadrangular; a square.
ཐུབ་	— ཐུབ་ཐོབ་, one that has found the supreme perfection, a sage, a saint.
ཐོང་	— ཐོང་ཁུང་, a town, a city.
ཐོག་	— ཐོག་པ་པམ་, a volume, a book.
གནུལ་	— གནུ་གལ་, importance, matter.
གཤིང་	— གཤམ་ཤིང་, a pestle.
གཤམ་	— གཤམ་མོ་, fierce, cruel.
གཟེན་	— གཟུང་ཉེན་, a shrine where relics are deposited.
གཟིན་	— གཟུང་འཕྲིན་, ditto.
གཟུབ་	— གཟུབ་བྲུ་, a bracelet, a ring; an ornament.
གཟློང་	— གཟློང་ཉེང་, a head-band; an excrescence on the head.
གཞུང་	— གཞུ་ཐུང་, an arched roof.
གཞུ་མུ་	— གཞུ་འཕྲོ་མུ་, a fathom, two yards.
གཞོན་	— གཞོན་ནུ་, young, a young man.
གཞིང་	— གཞུ་ཤིང་, a lever, a bar.
གཞོ་	— གཞུ་པོ་, straight, upright.
གཞུག་ཉེན་འཕྲུག་	— གཞུག་ཉེན་འཕྲུག་, it aches, it is in pain.
གཞེང་	— གཞུག་ཐེང་ or གཞེང་, pain, dolour.
གཞུག་ལྷ་	— གཞུག་ལ་ལྷ་, the image of a BUDDHA, &c.
གཞུག་ལྷ་ག་	— གཞུག་ལ་ལྷ་ག་, a handsome body.
གཞུང་	— གཞུག་ལ་མེད་, incorporeal
གཞུཔ་	— གཞུང་པ་པམ་, chief precept; sacred scriptures.
ཕྱི་	— ཕྱི་ཕྱི་, faint red colour; a garb of ditto.
མེ་	— མ་ཤེས་, a part, portion.
རྩ་	— རྩ་དཔྱིལ་, the middle of a river, &c.

མེད་	for མེད་མེད་, a vessel for water.
མི་མོ་	— མི་མོ་, a crocodile, a dolphin.
མེད་ལྔ་	— མེད་ལྔ་, a miraculous change of one's self, &c.
མེད་ལྔ་	— མེད་ལྔ་, twenty.
མེད་ལྔ་	— མེད་ལྔ་, mid-day, noon.
མེད་ལྔ་	— མེད་ལྔ་, misery, sin.
མེད་ལྔ་	— མེད་ལྔ་, deep meditation, ecstasy.
མེད་ལྔ་	— མེད་ལྔ་, entire, integral.
མེད་ལྔ་	— མེད་ལྔ་, all, the whole.
མེད་ལྔ་ or མེད་ལྔ་	— མེད་ལྔ་, generosity, liberality.
མེད་ལྔ་ or མེད་ལྔ་	— མེད་ལྔ་, mercy, love, affection.
མེད་ལྔ་	— མེད་ལྔ་, the four watches of night.
མེད་ལྔ་ལྔ་	— མེད་ལྔ་ལྔ་, a <i>Tathágata</i> .
མེད་ལྔ་	— མེད་ལྔ་, in the time of, at the time of, &c.
མེད་ལྔ་	— མེད་ལྔ་, an hermit, a <i>rishi</i> .
མེད་ལྔ་	— མེད་ལྔ་, a clerk, secretary, amanuensis.
མེད་ལྔ་	— མེད་ལྔ་, porcelain, China-ware.
མེད་ལྔ་	— མེད་ལྔ་, God.
མེད་ལྔ་	— མེད་ལྔ་, wealth, riches, treasure.
མེད་ལྔ་	— མེད་ལྔ་, a circle, mandal.
མེད་ལྔ་	— མེད་ལྔ་, the meridian line.
མེད་ལྔ་	— མེད་ལྔ་, the clergy, priesthood.
མེད་ལྔ་	— མེད་ལྔ་, a priest, monk, friar.
མེད་ལྔ་	— མེད་ལྔ་, virtuous manners.
མེད་ལྔ་	— མེད་ལྔ་, natural, real.
མེད་ལྔ་	— མེད་ལྔ་, noble, illustrious.
མེད་ལྔ་	— མེད་ལྔ་, assembled troops; an army.
མེད་ལྔ་	— མེད་ལྔ་, <i>Ishvara</i> , Jupiter.
མེད་ལྔ་	— མེད་ལྔ་, a turban; a crown.
མེད་ལྔ་	— མེད་ལྔ་, a general.
མེད་ལྔ་	— མེད་ལྔ་, a troop of soldiers or warriors.

ནམ་མཁའ་	for	ནམ་མཁའ་, the void space above, heaven.
ཕྱོགས་	—	ཕྱོགས་, the western quarter of the world.
རྩ་	—	རྩ་, a gem.
ཕུགས་	—	ཕུགས་, perfect, best.
ཕྱོགས་	—	ཕྱོགས་, reverence be to, or I adore, &c.
ཕྱི་	—	ཕྱི་, affair, business, commission.
ཕྱི་	—	ཕྱི་, fuel, wood for fire.
ཕྱི་	—	ཕྱི་, the female sex, a woman.
ཕྱི་	—	ཕྱི་, an ass.
ཕྱོགས་	—	ཕྱོགས་, a flock of birds.
ཕྱོགས་	—	ཕྱོགས་, the northern quarter.
ཕྱོགས་	—	ཕྱོགས་, a Bodhisatwa.
ཕྱོགས་	—	ཕྱོགས་, a beast, a quadruped.
ཕྱོགས་	—	ཕྱོགས་, a brahman.
ཕྱོགས་	—	ཕྱོགས་, a fool, idiot.
ཕྱོགས་	—	ཕྱོགས་, prudence, understanding.
ཕྱོགས་	—	ཕྱོགས་, an officer, magistrate.
ཕྱོགས་	—	ཕྱོགས་, blessings ; glory.
ཕྱོགས་	—	ཕྱོགས་, eleven.
ཕྱོགས་	—	ཕྱོགས་, twelve.
ཕྱོགས་	—	ཕྱོགས་, thirteen.
ཕྱོགས་	—	ཕྱོགས་, fourteen.
ཕྱོགས་	—	ཕྱོགས་, sixteen.
ཕྱོགས་	—	ཕྱོགས་, seventeen.
ཕྱོགས་	—	ཕྱོགས་, eighteen.
ཕྱོགས་	—	ཕྱོགས་, BHAGAVAN.
ཕྱོགས་	—	ཕྱོགས་, Ditto.
ཕྱོགས་	—	ཕྱོགས་, respect, reverence ; civility, politeness.
ཕྱོགས་	—	ཕྱོགས་, a Sugata, BUDDHA.
ཕྱོགས་	—	ཕྱོགས་, the food of immortality, nectar.
ཕྱོགས་	—	ཕྱོགས་, any odouriferous incense.
ཕྱོགས་	—	ཕྱོགས་, distress, misery, affliction.

བརྩེལ	for བརྩེན་འབྲུག, industry, diligent application.
བསོད་ནམས	— བསོད་ནམས, moral merit, happiness.
བསྐྱོད་ས	— བསོད་སྐྱོབས, alms.
བཤིང	— མིང་བཤིང, the planet Mars.
མྱེགས	— མྱེགས, a <i>Tirthika</i> , a Hindu, not <i>Buddhist</i> .
མེ	— མེ, famine.
མིག	— མིག་ཀྱི་མེ, a pearl.
མེན	— མེ་མེན, name of a precious stone.
མེ་མོ	— མེ་མོ་མོ, a flower.
མོང	— མོ་མོང, a mirror, a looking glass.
མུན	— མུ་ངན, misery.
མཆུ་འཕྲོ	— མཆུ་འཕྲོ, walking in the void space above, a <i>D'ákint</i> .
མཆོད་རྒྱུ	— མཆོད་རྒྱུ་ཀྱི་མེ, a holy shrine, fane, a <i>Chaitya</i> .
མགོད་	— མགོད་མེད་, name of a city (S. <i>Shravasti</i> ).
མཐོ་བ	— མཐོ་བ་འཕྲུག, a barbarous country.
མཐུན	— མཐུན་ཐུན་, perfect, arrived at perfection, emancipated.
མཐོང་	— མཐོང་མེད, common.
མཐོང་	— མཐོང་མོང, the thumb.
མཐོ་སྐྱོ	— མཐོ་སྐྱོ, <i>Swerga</i> , paradise.
མཆོད་ཀྱི་	— མཆོད་ཀྱི་, criterion, definition by its criteria.
རྩེན	— རྩེན་མོང, sandal wood.
རྩེན་མུན	— རྩེན་མུན, regular.
རྩེན་མུས	— རྩེན་མུས, morality ; good morals.
འོང	— འོང་མེད, a beam of light.
འོད་ཀྱི་	— འོད་ཀྱི་, white brightness.
ཡི	— ཡི་མོ, letter, a letter or epistle.
ཡིན་མ	— ཡིན་མེད, is it ?
ཡན་མ	— ཡན་མེད, a number, limb ; part.
ཡིས	— མེ་མེས, fore-knowledge, wisdom.
ཡོན་	— ཡོན་མེད, good quality.
རིན་	— རིན་མེད, of great value, precious metal.



ཨོལ	for ཨོང་ཡུལ་, a country having many defiles.
ཇི་	— ཇུ་མཚོ་, the sea, ocean.
ཇེ་ལ	— ཇུ་ཡེ་, a prince, king.
རྒྱམ	— རྒྱལ་འབྲུམ་, grapes.
རྩ་མཚན་ཀ	— རྩ་མཚན་ the reverend, a title.
རྩེ་	— རྩེ་, a <i>Vajra</i> , thunderbolt, diamond.
རྩེ་ལོ་	— རྩེ་ལོ་, cognition, knowledge.
རྩེ་ལྟ་	— རྩེ་ལྟ་, enumeration, specification.
རྩེ་ལྟ་	— རྩེ་ལྟ་, the plural sign.
རྩེ་ལྟ་	— རྩེ་ལྟ་, a miraculous change ; juggle.
རྩེ་ལྟ་	— རྩེ་ལྟ་, born in a miraculous or supernatural manner.
ལོང་ལྷུང་	— ལོང་ལྷུང་, elegant or fine composition ; Sanscrit.
ལོང་ལྷུང་	— ལོང་ལྷུང་, wealth, substance.
ལོང་ལྷུང་	— ལོང་ལྷུང་, an emanated person (of the divinity).
ལྷུང་	— ལྷུང་, iron, fetters.
ལྷུང་ལྷུང་	— ལྷུང་ལྷུང་, chains or fetters of iron, for the feet of a malefactor.
ལྷུང་	— ལྷུང་, wit understanding.
ལྷུང་	— ལྷུང་, what is to be known, science, learning.
ལྷུང་	— ལྷུང་, the most perfect Being, a BUDDHA.
ལྷུང་	— ལྷུང་, a lion.
ལྷུང་ or ལྷུང་	— ལྷུང་, the soul
ལྷུང་	— ལྷུང་, animal being.
ལྷུང་	— ལྷུང་, a valiant soul, a saint.
ལྷུང་	— ལྷུང་, different, various.
ལྷུང་	— ལྷུང་, asunder, differently.
ལྷུང་ལྷུང་	— ལྷུང་ལྷུང་, let him mind or reflect on.
ལྷུང་	— ལྷུང་, a teaching master, professor.
ལྷུང་	— ལྷུང་, one desirous of learning.
ལྷུང་	— ལྷུང་, a scorpion.
ལྷུང་	— ལྷུང་, all sort of, various.
ལྷུང་	— ལྷུང་, a menacing finger.

ཉལ་གཟིགས་ for ཉལ་རས་གཟིགས་, Chan-ras gzigs (vulg. Chenrézi,) (S. *Avalokiteswara*.)

ལྷོད — ལྷོད་མི, honey.

ལྷོག — ལྷོག་ཅིག, together, in company with.

ལྷུག — ལྷུག་ཅིག, a colleague in an office (that uses the same seal with his colleague).

ལྷོ་ལྷོག — ལྷོ་ལྷོགས, the southern quarter or corner.

# ABBREVIATION OF NAMES OR WORDS.

དཔོན་ལྷོག — ལྷོག་དཔོན་དང་ལྷོག་མ, the master and the pupil.

ལོ་པར — ལོ་རྒྱུ་བ་དང་པརྟི་ན, *Lotsāva* (interpreter, translator) and pandit.

ས་པར — ས་ལྷ་པརྟི་ན, *Sa-shya pandita*, (a celebrated poet, learned man, and LAMA, in Tibet, in the 13th century.)

ཆུ་ལྷོན — ཆུ་པོ་དང་ལྷོན་པོ, the king and the officers (or ministers).

ལྷོན་འབདས — ལྷོན་པོ་དང་འབདས་འཛཱ, the officers and the subjects, or people.

ལྷ་ལྷན — ལྷ་བ་དང་ལྷན་པ, light and darkness.

འཁྱིལ་མཚན — འཁྱིལ་དང་མཚན་མོ, day and night.

ས་གནམ — ས་གཞི་དང་གནམ་ག, earth and heaven.

ཚེ་ལྷན — ཚེ་དང་ལྷན་མ, husband and wife.

པ་མྱ — པ་དང་མྱ, the father and his child.

མ་མྱ — མ་དང་མྱ, the mother and her child.

ཆེ་ཞང — ཆེ་པོ་དང་ཞང་པོ, a grandchild (or nephew) and maternal uncle.

མེས་དཔོན — མེས་པོ་དང་ཆེ་པོ, grandfather and grandchild.

བཅད་ལྷན — རྟོགས་བཅད་དང་ལྷན་མ, verse and prose.

བཀའ་བཞུག — བཀའ་དང་བཞུག་བཅོས, the *Kah-gyur* and *Stan-gyur*, (S. *Veda* and *Shastra*.)

ཆེ་པོ — ཆེ་གར་དང་པོར, India and Tibet.

or ཆེ་ནག་དང་པོར, China and Tibet.

དགེ་ལྷན — དགེ་བ་དང་ལྷན་པ, virtue and vice.

བསལ་ལྷན — རྟོགས་བསལ་པ་དང་ལྷན་པ་ལྷན་པ, the acquiring of virtue and purification of sins (or confession).

ལྷ་ལྷོག — ལྷ་མ་དང་ལྷོག་མ, the LAMA (or Guru) and his disciple.

- འཕྱོད་ for འཕྱོད་པ་ཕྱོད་པ་, going and sitting (or remaining, tarrying),  
 རྩི་བསྟན་ — རྩི་དང་བསྟན་མཆོད་, life and moral merit.  
 གསེན་གཤམ་ — གསེན་པོ་དང་གཤམ་པོ་, the living and the dead.  
 བྲིས་པར་ — བྲིས་མ་དང་པར་མ་, a written book or manuscript, and a printed book.  
 ལྷ་མ་ལྷ་ — ལྷ་མའི་དང་ལྷ་མ་, ink and pen.  
 ལྷ་མ་ལྷ་ — ལྷ་མའི་དང་ལྷ་མ་, ink and paper.  
 ཡལ་ལྷ་ — ཡལ་དང་ལྷ་ or ལྷ་མ་དང་ལྷ་མ་, father and son, or the master and the pupil.  
 འཕྱོད་འཕྱོད་ — འཕྱོད་པ་དང་ལྷ་མ་འཕྱོད་, rotatory migration (or worldly existence) and deliverance from pain (or from bodily existence).

Such is the method which the Tibetans observe in contracting syllables or abbreviating words.

#### § 45. SOME ADVENTITIOUS PARTICLES.

There occur frequently among the parts of speech some adventitious particles, many of which are of like meaning, differing only in orthography, on account of the final letter of the preceding word. Some of them require a short explanation in this place.

§ 46. ཀ་ ར་ ཅ་ — All these three denote a sort of definitive article. They are used thus: ཀ་ after ཅ་ ད་ བ་ ས་ ; as in རྩལ་ཀ་ all the six; དམི་ད་ཀ་ the spring season; རྩལ་ཅ་ the west or the very evening; ཅའི་ས་ཀ་ both, or all the two.

ཤ་ after ཀ་ ར་ ཅ་ ; as in རྩལ་ཤ་ the autumn; དམི་ཤ་ the summer season; རྩལ་ཤ་ the gaining the field, the being victorious. These (and other words of the same nature) occur either thus: རྩལ་ཤ་, དམི་ཤ་, and རྩལ་ཤ་, according to ancient orthography, or without the ད་ as above given.

ག་ after ད་ མ་ ར་, or any vowel; as in རྩལ་ག་ the gut or the entrails; རྩལ་མ་ག་ all the three; རྩལ་ག་ the mountain, hill; རྩལ་ག་ both. But they are frequently confounded.

§ 47. རྩལ་ རྩལ་ ཡལ་, are conjunctions; too, also; though, although; རྩལ་ is used after ཅ་ ད་ བ་ ས་; as in རྩལ་རྩལ་ though there is (or be); རྩལ་རྩལ་ thou also; རྩལ་རྩལ་ though he finds; རྩལ་རྩལ་ although he knows.

འད་ is used after any vowel; as in འད་ I also; རྩལ་ whatever; རྩལ་ though he go or goes.



or of do, have. They are frequently used with the present, perfect, and future tenses. The term ཏོ་ལྟོ་མེད་ is used only in the perfect tense, after ན་ ར་ ལ་ (for ནད་ རད་ ལད་) : for example : འཕྲིན་ལྟོ་མེད་, is, there is ; ལོང་ལྟོ་མེད་, is gone ; རིང་ལྟོ་མེད་, it is long ; ཡོད་ལྟོ་མེད་, there is ; ཡིན་ལྟོ་མེད་, it is ; བོད་ལྟོ་མེད་, has found ; ལ་ལྟོ་མེད་, it is a road ; མི་ལྟོ་མེད་, it is a man ; ང་འགྱུར་ལྟོ་མེད་, I go, or am going ; I will go ; འགྱུར་ལྟོ་མེད་, it will become ; བསེལ་ལྟོ་མེད་, I beg, I request, &c. ; ལེགས་ལྟོ་མེད་, it is well, well ! བསེལ་ལྟོ་མེད་ (for བསེལ་ལྟོ་མེད་), I have heard ; རྒྱུ་ལྟོ་མེད་ (for རྒྱུ་ལྟོ་མེད་), he has become ; བསེལ་ལྟོ་མེད་ (for བསེལ་ལྟོ་མེད་), he has begged or requested.

§ 53. ཅིག་ ཞིག་ མིག་, after a substantive denote the indefinite article : a, an, any. After the imperative, conjunctive present, or hortative mood, they may be rendered in English by, let, may.

ཅིག་ is used after ན་ ད་ བ་ (and sometimes after the inherent ན) thus : རྒྱག་ཅིག་, a sheep ; རྩོད་ཅིག་, a vessel ; རྩལ་ཅིག་, an evening, a night ; ར་ཅིག་, some, somebody. And again, in verbs : རྒྱུ་ཅིག་, read, let him read, he may read ; རྩོད་ཅིག་, explain, tell, let him explain ; རྩལ་ཅིག་, make ready, prepare, let him prepare, &c.

ཞིག་ is used after ང་ ན་ མ་ ལ་ ར་ ལ་ thus : རང་ཞིག་, a house ; ལན་ཞིག་, an answer ; ལ་མ་ཞིག་, a road ; ལག་ལྟོ་ཞིག་, anybody ; མི་ཞིག་, a man ; མ་ལ་ཞིག་, a fort or castle ; མེ་ལ་ཞིག་, a crystal. And again, with verbs, thus : བསེལ་ཞིག་ (for བསེལ་ལྟོ་ཞིག་), hear, let him hear ; རྩལ་ཞིག་, let him die, perish ; མ་ལ་ཞིག་, say not, let him not say ; རྩོད་ཞིག་ (for རྩོད་ལྟོ་ཞིག་), turn round, let him turn ; བསེལ་ཞིག་ (ལྟོ་མེད་ལྟོ་ཞིག་), beg, ask of him, let him beg

མིག་ is used after ས་ thus : མོས་མིག་, a garment ; མོས་མ་མིག་, let him mind.

§ 54. ཅིང་ ཞིང་ མིང་ express the participial termination *ing* in English, and are a sort of statistical adverb. They are used after such letters as has been stated above for ཅིག་ ཞིག་ མིག་. Examples : རྒྱུ་ཅིང་, reading ; བསེལ་མིང་, having read over or perused ; རྩལ་ཅིང་, speaking or saying ; རྩལ་མིང་, having spoken or said.

§ 55. ཅེ་ལྟོ་ ཞེ་ལྟོ་ མེ་ལྟོ་ thus, or  
 ཅེ་ལྟོ་ ཞེ་ལྟོ་ མེ་ལྟོ་, thus so, thus says he, &c. } or a sort of adverbs. Example : ལེ་ལྟོ་ རྩལ་  
 ཅེ་ལྟོ་ ཞེ་ལྟོ་ མེ་ལྟོ་, so, thus ; } རྩལ་ལྟོ་མེ་ལྟོ་, he said so

ཅེ་ལྟོ་ ཞེ་ལྟོ་ མེ་ལྟོ་, conjunction for : indeed, I pray, pray ; as in ཅེ་ལྟོ་ཅེ་ལྟོ་, what do you, I pray ; ཅེ་ལྟོ་ཅེ་ལྟོ་, why I pray you ; རྩལ་ བསེལ་མིང་, pray by whom was it ordered, (or said,) commanded.

In all the particles, thus enumerated, the ཅ་ is used after ན་ ད་ བ་ ; the ཞ་ after

ငံ ကံ မံ ဝံ ဣ; and the မံ after ဣ, in the same manner as we have seen above, in  
ဒိဿ ဝိဿ မိဿ.

§ 56. ဣ ဒံ ဣ or ဣ ဣ are dative, adverbial, infinitive future, and gerund signs, signifying: to, for, &c.

ဣ is used after ကံ and ကံ ဣ (for ကံ ဣ ဣ); as in ချေဣ, for reading, or to be read;  
ဣဣ back, towards the back or behind; ဣဣ (for ဣဣဣ) everywhere.

ဒံ is used after ငံ ကံ မံ ဣ; as in ဣဣ whither, to what place? ဣဒံ, to Tibet; ဣဒံ,  
in answer to ဣဣဣ, going on a journey; ဣဒံ, to the east; ဣဣဒံ, into India;  
ဣဣဣဣ, I beg to commend me, &c.

ဣ or ဣ after ဣ or any vowel, thus: ကံမံဣ or ကံမံဣ ဣဣ, flying to heaven, (or  
into the air above); ဣဒံ or ဣဒံ hither; ဣဒံ or ဣဒံ thither.

ဣ is used after ဣ, thus: ဣဣ, to the right (hand or side); ဣဣ, to, towards, on  
at, the western quarter or corner of the world.

§ 57. ကံ ငံ ဣ joined to the participle present, or verbal root, form a sort of statistical  
adverb; as ဣဣ, sitting, or in a sitting posture; in like manner with the perfect  
participle, as ဣဣ, having said. The ကံ is used after ကံဣ; the ငံ after ငံ, and  
the ဣ after ကံ ငံ မံ ဣ. Examples: ကံဣ, hearing; ဣဣ, carrying; ကံဣ, lying  
(on the ground); ကံဣ, meditating; ဣဣ, being; ဣဣ, running; ဣဣ, stand-  
ing erect; ဣဣ, teaching; ဣဣ, imagining; ဣဣ, saying.

§ 58. ဣ are participial, adjective, verbal noun, and substantive terminations, or a  
sort of article.

ဣ is used after ကံ ကံ ကံ မံ; as in ဣဣ, reading; ဣဣ, being; ဣဣ, showing;  
ဣဣ, teaching; ဣဣ, restraining; ဣဣ, knowing.

ဣ is used after ငံ ဣ ဣ; as in ဣဣ, coming; ဣဣ, passing away; ဣဣ, going,  
ဣဣ, changing; ဣဣ, offering, presenting. But in many substantives (not verbal)  
the ဣ is used after every consonant; as in ဣဣ, a valley, ဣဣ, one dwelling on  
the boundary of a country; ဣဣ, one of the east; ဣဣ, a country man, villager.

§ 59. ဣ are dative, adverbial, and infinitive signs, signifying to, for, &c. They are  
used respectively after the letters before stated. Examples: ဣဣ,  
into the hand; ဣဣ, speedily; ဣဣ, to read, ကံဣ, into the ear; ကံဣ,  
clearly; ဣဣ, to come.

§ 60. ཡས་ } pron. vulg. *pe* } are comparative signs, signifying : than, more than ; and  
བས་ } ' *vé* } the pluperfect participle also is sometimes formed by  
these particles added to the perfect participle. Examples : རྩོད་ཡས་ང་ནས་པོ་ལོན་, I  
am more black than thou (or you) ; ང་ཡས་ རྩོད་དམས་པོ་ལོན་, thou art more white than  
I ; ཞེས་ཐུས་པས་, after having said thus, or thus having said ; ཐུག་ཏུ་སྤྲུལ་བས་, after having  
given into his hand (or presented to him). The terms ཡས་ and བས་ also are used with  
the same distinction (with respect to the preceding final letter) as before stated.

§ 61. ཡོ་ } express the definite article ' the.' ཡོ་ is used, in general, after consonants, and  
མོ་ } མོ་ after vowels. But in verbal nouns that denote an agent, the ཡ་ may  
be used after a vowel also ; as in འཕྲོ་ཡོ་ (for འཕྲོ་ས་ཡོ་) the, or a, walker. Examples  
of the ཡོ་ being used after consonants མིས་ཡོ་, the eye ; མིང་ཡོ་, the tree or wood ;  
མེད་ཡོ་, the indigent, poor ; མཇུག་ཡོ་, the master, teacher ; མཆོད་ཡོ་, deep or the deep ;  
ལམ་ཡོ་, the road, way ; ཡུར་ཡོ་, the canal , ཡུལ་ཡོ་, the country, inhabited place.  
ཡོ་ after vowels is used thus ཁ་ཡོ་ the mouth ; རི་ཡོ་ the mountain ; རྒྱ་ཡོ་ the water or  
river ; མེ་ཡོ་ the fire ; མཛེ་ཡོ་ the head.

§ 62. འོན་ཏང་ འོན་ངང་ འོན་དང་ conjunction—though, although. In all these, the terms  
ཏང་ ཏང་ འད་ may be used indiscriminately.

#### SPECIMENS OF THE RESPECTFUL LANGUAGE.

The Tibetans employ different words from those in common use (especially  
for denoting the several parts of the body, meat, drink, clothes or garments, furniture,  
equipage, and various actions of men) when speaking respectfully to, of, or before  
superiors ; and such terms frequently occur in their books also To give an idea of  
them, here follow some specimens of the respectful language (ཞེས་པའི་སྐད་ *zhé-sahi shad*)  
together with the common or vulgar idiom *མགམ་གཏམ་* *myam gtam* (speech used to  
equals)

Respectful term.	Common term	Respectful term.	Common term.
ཡཔ་, father,	.. བ	སྤྱ་གཟུགས་, the body,	.. གཟུགས་ (པོ)
ཡུམ་, mother,	.. མ	སྤྱ་ལུས་, ditto,	.. ལུས་པོ་
ལྷན་, son,	.. ཟ	སྤྱ་ལྗོངས་, the upper part or trunk	
ལྷན་མོ་, daughter,	.. ཟ་མོ་	of the body,	.. ལྷན་ལྗོངས་
མཚོན་, name,	.. མིང་	སྤྱ་ལྗོངས་, the lower part of ditto,	ལུས་ལྗོངས་
སྤྱ་, person, the body,	.. གཟུགས་ (པོ)	སྤྱ་ལྗོངས་, the back of ditto,	ལྗོངས་

မှဒဏ်, the breast, .. .. ဒဏ်

မှဇွဲ, the belly, .. .. ဇွဲ

မှအ, the flesh of the body, .. .. အ

မှအိဇာ, the blood of ditto, .. .. ဇာ

and in like manner many other words denoting parts of the body, or having relation to a great personage, may be formed respectfully, by prefixing the particle မှ, *sku*

The following are other specimens of the respectful form of expression :

သဒ္ဓ, the head, .. .. သဒ္ဓ

သဒ္ဓ, the hair, or the head, .. .. သ

သဒ္ဓ, a hat or cap, .. .. သ

သဒ္ဓ, a turban, a crown, .. .. သ

သဒ္ဓ, a president, a head-

man, .. .. သ

သဒ္ဓ, a capital letter, .. .. သ

သဒ္ဓ, a small character, .. .. သ

သဒ္ဓ, a headman, a master, .. .. သ

သဒ္ဓ, a mate, .. .. သ

သဒ္ဓ, the face, .. .. သ

သဒ္ဓ, the mouth, .. .. သ

သဒ္ဓ, the lip, .. .. သ

သဒ္ဓ, } meat, food, .. .. သ or သ

သဒ္ဓ, drink, .. .. သ

သဒ္ဓ, a spittle-box, .. .. သ

သဒ္ဓ, testament, last will, .. .. သ

သဒ္ဓ, advice, counsel, .. .. သ

သဒ္ဓ, the tooth, .. .. သ

သဒ္ဓ, a tooth-pick, .. .. သ

သဒ္ဓ, the tongue, .. .. သ

သဒ္ဓ, spittle, .. .. သ

သဒ္ဓ, ditto, .. .. ditto.

မှဒဏ်, the bone, relics, .. .. သ

မှဇွဲ, one's life or age, .. .. ဇွဲ

မှအ, a great man's resi-  
dence or castle, .. .. အ

သဒ္ဓ, the tip of the tongue, .. .. သ

သဒ္ဓ, the root of ditto, .. .. သ

သဒ္ဓ, the nose, .. .. သ

သဒ္ဓ, ditto, .. .. ditto

သဒ္ဓ, the tip of the nose, .. .. သ

သဒ္ဓ, the nostrils, .. .. သ

သဒ္ဓ, the eye, .. .. သ

သဒ္ဓ, the apple or ball of

the eye, .. .. သ

သဒ္ဓ, the eye-lash, .. .. သ

သဒ္ဓ, the eye-lid, .. .. သ

သဒ္ဓ, the ear, .. .. သ

သဒ္ဓ, the ear-hole, .. .. သ

သဒ္ဓ, the flap of the ear, .. .. သ

သဒ္ဓ, hearing with the ear, .. .. သ

သဒ္ဓ, the hand, .. .. သ

သဒ္ဓ, the right-hand, .. .. သ

သဒ္ဓ, the left-hand, .. .. သ

သဒ္ဓ, the wrist of the hand, .. .. သ

သဒ္ဓ, the arm of ditto, .. .. သ

သဒ္ဓ, the finger of ditto, .. .. သ

သဒ္ဓ, the forefinger, .. .. သ

သဒ္ဓ, the nails of the finger, .. .. သ

သဒ္ဓ, hand-writing, .. .. သ



རྩལ་དཔེ, a book, manual, .. དཔེ་ཆ་དཔེ  
 རྩལ་ན་རྩེ, *Vajra Páni*, .. རྩལ་ན་རྩེ  
 རྩལ་འཕྱི, a handkerchief, a  
 napkin, .. .. རྩལ་འཕྱི  
 རྩལ་གྲུབས, a glove for the  
 hand, .. .. རྩལ་གྲུབས  
 རྩལ་ལམ་, a walking stick, .. ལམ་ལ  
 རྩལ་ཅ་འབྲུག་པ་, to give into his  
 hand, .. .. རྩལ་པ་འ་གཏོང་པ  
 རྩལ་པ་, the foot, .. .. རྩལ་པ་  
 རྩལ་པ་སྟེ, the toe, .. .. རྩལ་པ་སྟེ  
 རྩལ་པ་སྟེ, the nail of a toe, .. རྩལ་པ་སྟེ  
 རྩལ་པ་མཐོན་, the sole of the foot, རྩལ་པ་མཐོན་  
 རྩལ་པ་གྲུབས, stockings, .. རྩལ་པ་གྲུབས  
 རྩལ་པ་ལྷམ, a shoe, boot, .. ལྷམ  
 རྩལ་པ་རིང་, the heel, .. .. རིང་པ་  
 རྩལ་པ་ཐོག་, a foot-step, track, .. རྩལ་པ་ཐོག་  
 རྩལ་པ་ཐོག་, a foot-stool, .. རྩལ་པ་ཐོག་  
 རྩལ་པ་ལེན་, water for washing  
 the feet, .. .. རྩལ་པ་ལེན་  
 རྩལ་པ་འཇུག་པ་, to walk on foot, རྩལ་པ་པ་འཇུག་པ་  
 or འཇུག་པ་  
 རྩལ་པ་ལ་འཇུག་པ་, to bow down  
 to, or at one's feet, .. རྩལ་པ་ལ་འཇུག་པ་  
 རྩལ་པ་, the heart, the mind, .. རྩལ་པ་  
 རྩལ་པ་ཐེ, mercy, generosity, .. རྩལ་པ་ཐེ  
 རྩལ་པ་ཐེ་ཅན་, generous, .. རྩལ་པ་ཐེ་ཅན་  
 རྩལ་པ་བསྐྱེ་པ་, affection, love, .. རྩལ་པ་བསྐྱེ་པ་  
 རྩལ་པ་ཕྱུག་, heart-pleasing, .. རྩལ་པ་ཕྱུག་  
 རྩལ་པ་དགའ་པ་, of a joyful heart,  
 glad, .. .. རྩལ་པ་དགའ་པ་

རྩལ་པ་འཇུག་, heart's wish, de-  
 sire, wish, .. .. འཇུག་པ་  
 རྩལ་པ་རྩེ, contented heart or  
 mind, content, satisfied, .. རྩལ་པ་རྩེ  
 རྩལ་པ་སྟེ, tedious, irksome, .. རྩལ་པ་སྟེ  
 རྩལ་པ་, sleep, repose, .. .. རྩལ་པ་  
 རྩལ་པ་, sleeping, .. .. རྩལ་པ་ལོག་པ་  
 རྩལ་པ་ལོག་པ་པ་, ditto, .. ditto.  
 རྩལ་པ་ལོག་པ་པ་, ditto, .. ditto.  
 རྩལ་པ་ལོག་པ་, a dream, .. .. རྩལ་པ་  
 རྩལ་པ་ལོག་པ་ལོག་པ་, to dream, རྩལ་པ་ལོག་པ་ or  
 རྩལ་པ་ལོག་པ་ལོག་པ་  
 རྩལ་པ་ལོག་པ་, token or sign of a  
 dream, .. .. རྩལ་པ་ལོག་པ་  
 རྩལ་པ་ལོག་པ་, affair, business, com-  
 mission, .. .. རྩལ་པ་ལོག་པ་  
 རྩལ་པ་ལོག་པ་, a letter, an epistle, .. རྩལ་པ་ལོག་པ་  
 རྩལ་པ་, water, any liquid thing, རྩལ་པ་  
 རྩལ་པ་, the tears of the eye, .. རྩལ་པ་  
 རྩལ་པ་, spittle, .. .. རྩལ་པ་  
 རྩལ་པ་, urine, .. .. རྩལ་པ་  
 རྩལ་པ་, bilious moisture, the  
 bile, .. .. རྩལ་པ་  
 རྩལ་པ་, the necessary or  
 privy, .. .. རྩལ་པ་  
 རྩལ་པ་, the door or gate, .. རྩལ་པ་  
 རྩལ་པ་, a diploma, .. .. རྩལ་པ་  
 རྩལ་པ་, an hour, a clock,  
 watch, .. .. རྩལ་པ་  
 རྩལ་པ་, a horse, a carriage, .. རྩལ་པ་  
 རྩལ་པ་, a stable for horses, .. རྩལ་པ་

རྩིས་ཆས་, grain for horses, .. རྩིས་  
 རྩིས་ཆས་, horse furniture, .. རྩིས་  
 རྩིས་པ་, a saddle for a  
 horse, .. .. རྩིས་པ་  
 རྩིས་པ་, a bridle, .. .. རྩིས་  
 རྩིས་པ་ལ་བཞུགས་པ་, to mount a  
 horse, .. .. རྩིས་པ་ལ་བཞུགས་པ་  
 རྩིས་པ་ལ་བཞུགས་པ་, to alight from  
 a horse, to dismount, .. རྩིས་པ་ལ་བཞུགས་པ་  
 རྩིས་པ་, a garment, dress, .. རྩིས་  
 རྩིས་པ་ལ་བཞུགས་པ་, to put on a  
 garment, to dress one's  
 self, .. .. རྩིས་པ་ལ་བཞུགས་པ་  
 རྩིས་, disease, sickness, .. རྩིས་  
 རྩིས་ཆས་, diseased, sick, .. རྩིས་ཆས་  
 རྩིས་ཆས་, the cause of disease, .. རྩིས་ཆས་  
 རྩིས་ཆས་མེད་པ་, not to be sick, .. རྩིས་ཆས་མེད་པ་  
 རྩིས་ཆས་མེད་པ་, recovered from  
 sickness, .. .. རྩིས་ཆས་མེད་པ་  
 རྩིས་, fire, .. .. རྩིས་  
 རྩིས་པ་ལ་བཞུགས་པ་, to burn in  
 fire, .. .. རྩིས་པ་ལ་བཞུགས་པ་  
 རྩིས་པ་ རྩིས་, a corpse, a dead  
 body, .. .. རྩིས་  
 རྩིས་ཆས་, a burial place, a small  
 building in which a corpse  
 is burned or buried, a  
 vault, a grave, .. རྩིས་ཆས་  
 རྩིས་ཆས་, a coffin, .. .. རྩིས་ཆས་  
 རྩིས་ཆས་, wood for burning a  
 dead body, .. .. རྩིས་ཆས་

རྩིས་ཆས་, to burn a dead  
 body, .. .. རྩིས་ཆས་  
 རྩིས་ཆས་, a year, one's year, or  
 age, .. .. རྩིས་  
 རྩིས་ཆས་, a month, .. .. རྩིས་  
 རྩིས་ཆས་, a day, .. .. རྩིས་  
 རྩིས་, flesh, .. .. རྩིས་  
 རྩིས་, meal, meat, dinner, .. རྩིས་  
 རྩིས་ཆས་, ditto, .. .. ditto.  
 རྩིས་ཆས་ཆས་, ditto, .. .. ditto.  
 རྩིས་ཆས་ཆས་ཆས་, to dine, eat, .. རྩིས་ཆས་  
 རྩིས་ཆས་ཆས་ཆས་, not to dine, .. རྩིས་ཆས་  
 རྩིས་ཆས་, }  
 རྩིས་ཆས་, } are substantive verbs  
 རྩིས་ཆས་, } signifying, am, རྩིས་  
 རྩིས་ཆས་, } art, is, are, there རྩིས་  
 རྩིས་ཆས་, } is, there are; I have, རྩིས་  
 རྩིས་ཆས་, } I do, &c. .. རྩིས་  
 རྩིས་ཆས་, }  
 རྩིས་ཆས་, to do, make, &c. is  
 used of, and to, superiors, རྩིས་ཆས་  
 རྩིས་ཆས་, to do, make, &c. is used  
 when speaking of one's self  
 or of others, before a great  
 personage, .. .. རྩིས་ཆས་  
 Both these verbs are frequently added  
 to common ones, to make them more com-  
 plete and respectful : as  
 རྩིས་ཆས་ཆས་ཆས་, to write, de-  
 scribe, .. .. རྩིས་ཆས་ཆས་ཆས་  
 རྩིས་ཆས་ཆས་ཆས་

འབྲི་བར་བཅིང་པ་, to write, describe, འབྲི་བ་ or

འབྲི་བར་བྱེད་པ་

གནང་བར་མཛིང་པ་, to grant, permit,  
.. ..

གནང་བ་

བཏུམས་པ་, born, ..

ཁྱེས་པ་པམ་ཚེས་པ་

ཁྱ་བཏུམས་པ་, ditto, ..

ditto.

འབྱུངས་པ་, ditto, ..

ditto.

གནེས་པ་, to exist, live, ..

འཚེ་བ་

འཇོངས་པ་, to die, decease, ..

འཇི་བ་ཤི་བ་

གཤེགས་པ་, ditto, deceased, ..

འཇམ་པ་ཤུམ་པ་

བདེ་བར་གསེགས་པ་, ditto, ..

ditto.

གནམ་ཅ་གསེགས་པ་, ditto, ..

ditto.

ཞི་བར་གསེགས་པ་, ditto, ..

ditto.

ཞིང་ལ་ཐེག་པ་, ditto, ..

ditto.

ཁྱ་ཞོངས་པ་, ditto, ..

ditto

བཞེ་བ་, to grow old, ..

མེས་པ་འཇུར་བ་

གཞུང་བ་,

} to command, or- རྒྱུང་བ་

ཞེས་པ་,

} der, say, tell, མུ་བ་

བཞུང་ཞེས་པ་,

གསལ་པ་, to hear, hearken to, ..

གསལ་པ་

གསལ་པ་, to hear, perceive, ..

ཐོས་པ་

བཞུགས་པ་, to sit ; to be, ..

འཇུག་པ་

བཞེངས་པ་, to stand erect, ..

འཇེངས་པ་

མཉམ་པ་, to lie, lean to, ..

ཉམ་པ་

འཆག་པ་, to walk, ..

འཇུག་པ་

འཇུང་པ་, to depart, ..

འཇོང་པ་

གཤེགས་པ་, to go away, to go, ..

འཇོ་བ་ཤིང་པ་

འཇོན་པ་, to come, arrive, ..

འཇོང་པ་

ཐེག་པ་, to arrive, ..

ཐེག་པ་

བཞུགས་པ་, to generate, beget, ..

བཞུང་པ་

ཞེས་པ་, to give, ..

ཞེས་པ་

གནང་བ་, to grant, give, ..

གནང་བ་

བཞུམ་པ་, to take, put on, ..

ཐོས་པ་

ཐོས་པ་

བཞེས་པ་, to accept of, ..

ཐེང་པ་

བཞུང་མཛིང་མཛིང་པ་, to discourse, ཐེང་པ་

ཐེང་པ་

དཔྱད་པ་འབྲེལ་, a commentary, ..

འབྲེལ་པ་

གསེགས་པ་, to see, to look on, re-

gard, ..

བཞུ་བ་མཛེས་པ་

མཛེས་པ་, to know, understand, ཐོས་པ་ཤིག་པ་

ཐོས་པ་ཤིག་པ་

གསེགས་པ་, to sleep, to rest, ..

གསེགས་པ་

ཐོས་པ་

མཉམ་པ་, to be tired, ..

ཐེག་པ་

ཁྱ་ཐེག་པ་, ditto, ..

ditto.

ཐོས་པ་, to fear, be afraid, ..

འཇིགས་པ་

ཐུམ་པ་, to weep, ..

ཐུམ་པ་

ཐུན་འཇོན་པ་, to invite, call, ..

འཇོན་པ་

ཐུན་འཇོན་པ་, ditto, ..

ditto.

ཐུན་འཇོན་པ་, invited, called, ..

ཐོས་པ་

ཐུན་མ་འཇོན་པ་, uninvited, ..

མ་ཐོས་པ་

ཐུན་མ་འཇོན་པ་, without being

invited, ..

མ་ཐོས་པ་

ཐུ་པ་, to beg, ask, request, ..

ཐུ་པ་

གསེལ་པ་, ditto, ..

ditto.

ཐུས་པ་, begged, asked, ..

ཐུས་པ་

གསེལ་པ་, ditto, ..

ditto.

འཇུག་པ་, to offer, present,

give, ..

ཞེས་པ་

ཐུག་པ་, offered, presented,

given, ..

ཞེས་པ་

དུག་པ་འཇུག་པ་, to be offered,

&c. ..

ཞེས་པ་

ཞེས་པ་

## PARTS OF SPEECH.

§ 64. The parts of speech will be treated in the following order: article, noun, (including substantives, adjectives, and numerals,) pronoun, verb and participle, adverb, postposition, (which occupies the place of the preposition in the Occidental languages,) conjunction, and interjection.

## OF THE ARTICLE.

§ 65. The particles below enumerated, put after any noun, as an additional syllable or syllables, may be considered as articles either definite, or indefinite, denoting the very person or thing; male or female; or as a sort of emphatic particles. They are frequently dropt, especially in composition, and in short and indefinite expressions.

§ 66. Enumeration of several additive particles, used as a kind of article, illustrated by examples.

<i>Articles.</i>	<i>Examples.</i>
1 ཡ	ལག་ཡ, a, or the, hand; རྫོག་ཡ, reading.
2 བ	རྩ་བ, a, or the, pillar; འོང་བ, coming.
3 མ	ཐ་མ, the end, ཐུ་མ; a superior.
4 ཡོ	ལམ་ཡོ, the way or road; རྒྱུ་ཡོ, the maker.
5 འོ	ཆུ་འོ, the water or river; མི་འོ, the man.
6 མོ	མ་མོ, the mother; བ་མོ, a or the cow.
7 ཡ་ཡ	དཔོན་ཡ་ཡ, a man residing in a monastery.
8 ཡ་མ	དཔོན་ཡ་མ, a female person ditto.
9 ཡ་ཡོ	རྒྱུ་ཡ་ཡོ, a, or the, doer, maker.
10 ཡ་མོ	རྒྱུ་ཡ་མོ, a, or the, female ditto.
11 ཡ་ཡ }	འགྲོ་ཡ་ཡ, } the, or a, goer, walker.
12 ཡ་ཡོ }	
13 ཡ་མ }	འགྲོ་ཡ་མ, } the, or a, goer, walker.
14 ཡ་མོ }	
15 ཀ	དུམ་ཀ, the spring season.
16 ར	དུམ་ར, the summer.
17 ལ	རི་ལ, the hill or mountain; ལན་ལ, the heaven.

- 18 ང      བླ་ང, the, or an, egg.  
 19 ན      ནེང་ནེ, the, or a, lion.  
 20 ཇ      ནིང་ཇ, deep, or the deep.  
 21 ནི      ནི་ནི, the man.

(Note.—Amongst the double particles (from 7 to 14) the last ཡ and མ, ཡོ and མོ, are properly articles, denoting the male and female person; the first, ཡ and མ, being a sort of adjective, or participial termination, that is generally dropt in composition.)

§ 67. The following particles ག, ཏ, ཐ, གྲ, likewise are a sort of articles either definite or indefinite; or diminutive signs; as in གྲ་ག, the, or a, little child; ཏང་ཏ, the small or little; གཞོན་ཏ, the, or a, young man; ཡང་ཏ, the, or a, little sack; མིཏ, the, or a, little man, a dwarf.

§ 68. The indefinite article, properly so called, is expressed by either of these particles ཅིག, ཞིག, མིག, put after the noun respectively according to its final letter; they signify, a, an, any, some; as in ལུག་ཅིག, a sheep; མི་ཞིག, a man; ལྷ་ཞིག, any one, some body; མོས་མིག, a garment.

#### OF THE NOUN.

§ 69. Many of the Tibetan nouns, whether substantive or adjective, appear very frequently as monosyllabic words; and often a single letter, with the inherent a, constitutes a whole or entire word; as in the following instances; ལ, a pillar; ར, snow or the mouth; ང, I; ཆ, part, portion; ཇ, tea; ཉ, fish; ག, end; ང, now; ན, sick; ཡ, father; མ, a cow; མ, mother; རྩ, hot; རྩ, salt; རྩ, fox; རྩ, a cap; རྩ, he eats; རྩ, upper; རྩ, a goat; རྩ, a horn; རྩ, a passage over a mountain; རྩ, a kind of garment; རྩ, flesh; རྩ, earth, ground, soil.

§ 70. In many instances, a single letter, with either of the four vowel signs, makes an entire word, the article being dropt; as རྩ, leather; རྩ, juice, sap; རྩ, uncle; རྩ, armour; shield; རྩ, nature; the face; རྩ, what? རྩ, water; རྩ, master, lord; རྩ, sun; རྩ, principal, chief; རྩ, that; རྩ, male; རྩ, man; རྩ, female; རྩ, life; རྩ, curds; རྩ, milk; kiss; རྩ, a hill; རྩ, a corpse; རྩ, mixed metal or bell-metal; རྩ, death, dead; རྩ, who? རྩ, the tooth.

§ 71. But the greater part of monosyllabic words have two or more consonants with the inherent a, or the expressed vowel signs; as in རྩ, hand; རྩ, foot; རྩ, རྩ,

good; ངན, bad; རྩམས, white; རྩམས་པོ་ body; རྩམས་པོ་, soul; རྩམས་པོ་, strength. All such words become dissyllabic as soon as they assume any of the above enumerated articles; as རྩམས་པོ་, the pillar; རྩམས་པོ་, the mouth; རྩམས་པོ་, snow, &c.; རྩམས་པོ་, dressed leather; རྩམས་པོ་, uncle; རྩམས་པོ་, the mother, &c.; རྩམས་པོ་, the good; རྩམས་པོ་, the strength. These and other similar words occur more frequently without any article.

There are many compound nouns and consequently polysyllabic words, some of which consist of many syllables; as བཅོམ་ལྷན་པོ་, *Bchom-lan-las*, S. Bhagaván : རྩམས་པོ་ལྷན་པོ་, *Dé-bzhtin-gshegs-pa*, S. Tathágata; རྩམས་པོ་ལྷན་པོ་, *kha-na-ma-tho-la-med-pa*, sinless.

#### OF THE GENDER.

§ 72 With respect to gender in nouns: for things in general, there is no distinction. Several nouns are found with either article indifferently applied; as རྩམས་པོ་, a large drop; རྩམས་པོ་ or རྩམས་པོ་, a drop; རྩམས་པོ་, a small drop.

The terminations, རྩམས་པོ་ and རྩམས་པོ་, are a sort of definite articles or emphatic particles, denoting a person or thing especially or in an eminent degree; as རྩམས་པོ་, the body; རྩམས་པོ་, the man. With some nouns, རྩམས་པོ་ and རྩམས་པོ་, as articles, denote the male, and རྩམས་པོ་, the female; as རྩམས་པོ་, the or a king, prince; རྩམས་པོ་, the or a queen, princess; རྩམས་པོ་, a younger brother; རྩམས་པོ་, a younger sister.

With respect to animals, the gender is expressed either by different names, or by distinct articles; as རྩམས་པོ་ for the male, and རྩམས་པོ་ for the female, which may precede or follow the primitive noun; as རྩམས་པོ་, the male *bos grunniens* or yak of Tibet; རྩམས་པོ་, the female of ditto. They may be expressed also thus: རྩམས་པོ་, a male; and རྩམས་པོ་, a female yak; རྩམས་པོ་, a horse; རྩམས་པོ་, a mare; or རྩམས་པོ་ or རྩམས་པོ་, a horse; རྩམས་པོ་ or རྩམས་པོ་, a female horse; རྩམས་པོ་, a swine; རྩམས་པོ་ or རྩམས་པོ་, a male hog; རྩམས་པོ་ or རྩམས་པོ་, a female hog or sow; རྩམས་པོ་, a bird, fowl; རྩམས་པོ་, the cock; རྩམས་པོ་, the hen; རྩམས་པོ་, a dog; རྩམས་པོ་ a male dog; རྩམས་པོ་, a female dog, a bitch. The un-castrated male of quadrupeds is frequently expressed by རྩམས་པོ་, preceding the noun, thus རྩམས་པོ་, a bull; རྩམས་པོ་, a not castrated elephant; རྩམས་པོ་, a bull yak, or not castrated yak; རྩམས་པོ་, a stallion; རྩམས་པོ་, a boar.

The terminations, རྩམས་པོ་ or རྩམས་པོ་, denote a female, or any thing of an ambiguous gender; as རྩམས་པོ་, a she-goat; རྩམས་པོ་, a door, རྩམས་པོ་, a drop. The རྩམས་པོ་ and རྩམས་པོ་ are diminutive signs, and denote a quality or thing in a small degree.

པ and བ are common terminations to participles and adjectives, both for male and female, and for nouns denoting a thing in a middle or indefinite sense, as རྩལ པ, one being able, འགྲོ པ, one walking, མཁས པ, a wise man, མཛེས མ, a beautiful female person. But all such nouns may be taken substantively also, as the being able, a walking, or in a general sense, as the wise, the beautiful.

§ 73 There are some nouns that are taken both adjectively, and substantively, and which have but one termination, in མ as ལྔ མ, prior, former, antecedent, ལྷི མ, posterior, latter, an inferior, འོག མ, lower, རྩོང མ, (འེ རྩ མ) upper, superior, a superior, རང མ, inner, inward, ལྷི མ, outer, outward.

§ 74 By the addition of པ (sometimes of རྩོ) for males, and by that of མ (sometimes of རྩོ), for females, several nouns may be formed, denoting a male or female person, of any country, place, nation, tribe or caste, religion, profession, sect, or a follower of, &c, as རོང པ, a Tibetan, རང མ, a Tibetan woman, རྒྱ རང པ, in Indian, རྒྱ རང མ, a female person of India, རྒྱ རང པ, (or རྒྱ རྩོ), a Chinese man, རྒྱ རང མ, (or རྒྱ རྩོ), a Chinese woman, རོང པ, a Mongol, རོང མ, a Mongol woman, རོང པ, a Turk, རོང མ, a Turkish woman, རོང པ, a man of Nepal or a Nepalese, རོང མ, a Nepalese woman, རོང པ, a European, རོང མ, a female person of Europe, རོང པ, a European residing in India, རོང པ, f, one of British India, or a European residing in India, རོང པ, a Cashmirian, རོང མ, a Cashmirian woman, རོང པ, one of the Brahman tribe, or a follower of the Hindu religion, རོང མ, a Brahman's wife, or the follower of ditto, རོང པ, m, f, a follower of Buddha, a Buddhist, རོང པ, a trader, རོང མ, a she trader, རོང པ, a man of the Sa skya religious sect in Tibet, རོང མ, a woman of ditto.

§ 75 Diminutive nouns may be formed, generally, from primitives, by adding to them the particle རྩོ, small or little, as རྩོ རྩོ, a small or little house. But there are many diminutives that are formed by turning the a or o vowel of the primitive into e, and adding to the end རྩོ (with or without the above རྩོ), as from རྩོ, a horse, རྩོ, a colt, from རྩོ, a cow, རྩོ, a calf, from རྩོ, a bird, རྩོ, a little bird, from རྩོ, a door, རྩོ, a little door, from རྩོ, a stone, རྩོ, a little stone, from རྩོ, a like, རྩོ, a little like, &c. Some are formed by adding the u vowel, and so making two syllables of the former one, as from རྩོ, a sheep, རྩོ, a lamb, from རྩོ, a rope,

མཚ, a cord; from ཡུལ, a child or young, ཡུ་ལྷ, a little child, the young of an animal. And, some are formed by adding to the primitives the particle ཟ; as from མཇ, a sack; མཇ་ཟ, a little sack: or by adding འ; as from མི, a man; མི་འ, a dwarf.

#### OF DECLENSION.

§ 76. There is no irregularity whatever in the declension of nouns, adjectives, numerals, pronouns and participles; they all are declined in the same manner by the addition of certain postpositive particles. As the nouns, &c. may be with or without their respective articles, the postpositive particles, in the genitive, instrumental and dative cases, must be selected in accordance with the final letter of the nominative; in the other cases they follow the nominative indiscriminately.

§ 77. In the nominative the person or thing is named simply without any additional syllable. The other cases are formed by certain postpositive particles, thus:

§ 78. The agentive or instrumentive case is formed by either གིས, མིས, མིས, འིས, or ཡིས (or instead of འིས by -ས, the འ being dropped according to modern orthography) signifying, by, with.

§ 79. The genitive or possessive case is formed by the same particles with the omission of the final ས, thus: གི, མི, མི, འི, or ཡི, signifying, 's, of, pertaining, relating, belonging to.

*Note.* After a vowel the adjuncts འི or ཡི may be used indiscriminately, (as also -ས and ཡིས;) the first making but one syllable with the preceding, and the last a distinct one; as འི་ཉི, *ñā'i* (pron. *ñé*), འི་ཡི, *ñā yi*, mine; འི་ས, *ñas*, or འི་ཡིས, *ñāyis*, by me, I.

§ 80. The dative is formed by འ, applied to the nominative indiscriminately, signifying: to, on, upon, into, unto, with regard or respect to, for, &c. Or by one of these, ན, མ, མ or -ས, མ, put after the nominative, according to its final letter, signifying (in addition to what has been said before of འ), motion or progression to, into, or change, turn into, promotion, &c. This case is used sometimes for the locative also; that is to say, the above enumerated particles denote frequently, rest in, at, on, a place.

§ 81. The accusative or objective case is the same with the nominative. It seems sometimes to assume the འ of the dative.



§ 82. The vocative is the same with the nominative, except that the vocative particle ཞེ (signifying O !) or some other of similar purport is put before it. But, in general, address or exhortation is made without any such particle, as རྒྱལ་བུ་གྲུ་དལ, gentlemen ! དཔེ་མོང་དལ, priests !

§ 83 The locative is formed by *ā* and *au*, signifying, rest in, at, on, a place. This case sometimes is expressed by the particles enumerated above under the dative. But properly they signify motion to, or towards, a place

§ 84 The ablative is formed by adding to the nominative *āṇ* or *ṇā*, signifying, of, out of, from

## OF THE PLURAL NUMBER

§ 85 The Plural signs in general, are ཅག, དག, རྣམས The first, ཅག, or ཅག་རྣམས, is peculiar to the personal pronouns, which have likewise དག, རྣམས, or དག་རྣམས Besides these, occasionally occur ཅོག, དབྱ, བརྒྱ, མཐའ་དག, ལྷན, གཤམས ཅད, ཡོདས, ལོགས རྩོ, and རྩོགས, all of which denote a collective or plural number.

(Note The Sanskrit duals have been, generally, rendered by ཅག, in Tibetan, but in this language there is no dual, and the term ཅག is used as a plural sign, except when it is added to a personal pronoun, speaking respectfully to one. But here also, it is used mostly in a plural sense.)

Any of the above particles put after the nominative singular, may form the nominative plural, and the other cases of the plural are made up by the same post-positive particles as in the singular, but here the particles forming the agentive or instrumentive, genitive, or possessive, and dative cases, must be used with respect to the final letter of the nominative plural

§ 86 The following is the general form of declension, according to which may be declined adjectives, numerals, pronouns, and participles, as well as nouns.

SINGULAR.

- |                                     |   |
|-------------------------------------|---|
| 1 <i>Nominative</i>                 |   |
| 2 <i>Instrumentive or agentive,</i> | ଦ୍ଵିଏ, ଦ୍ଵିଏ, ଦ୍ଵିଏ-ଏ, or ଦ୍ଵିଏ, by, with |
| 3 <i>Gentive or possessive,</i>     | ଦ୍ଵି, ଦ୍ଵି, ଦ୍ଵି, ଦ୍ଵି or ଦ୍ଵି, of, ୟ     |
| 4 <i>Dative,</i>                    | ଦ୍ଵା ଟ, ଟ, ଟ or -ଟ ଟ, to, for, &c.        |

5 <i>Accusative or objective,</i>	like the nominative.
6 <i>Vocative,</i>	ဤ, O.
7 <i>Locative,</i>	န or ဝ; in, at, on.
8 <i>Ablative,</i>	နမှ or ဝမှ; from, of, out of, from on.

## PLURAL.

1 <i>Nominative,</i>	နိမိဒ် or ငါး (ဒါး)
2 <i>Instrumentive or agentive,</i>	နိမိဒ်နိမိဒ် by
3 <i>Genitive or possessive,</i>	နိမိဒ်နိမိဒ် of
4 <i>Dative,</i>	နိမိဒ်သို့ to
5 <i>Accusative or objective,</i>	နိမိဒ် the
6 <i>Vocative,</i>	ဤ နိမိဒ် ဤငါး
7 <i>Locative,</i>	နိမိဒ်နိမိဒ် on
	or—သို့ or—သို့
8 <i>Ablative,</i>	နိမိဒ်နိမိဒ် from
	or—သို့ or—သို့

§ 87. Example: *Singular.**Plural.*

1 <i>Nom.</i>	ဗုဒ္ဓ	Buddha.	ဗုဒ္ဓနိမိဒ်	the Buddhas.
2 <i>Inst.</i>	ဗုဒ္ဓနိမိဒ်	by Buddha.	ဗုဒ္ဓနိမိဒ်နိမိဒ်	by the Buddhas.
3 <i>Gen.</i>	ဗုဒ္ဓနိမိဒ်	of Buddha.	ဗုဒ္ဓနိမိဒ်နိမိဒ်	of the Buddhas.
4 <i>Dat.</i>	ဗုဒ္ဓနိမိဒ်သို့	to Buddha.	ဗုဒ္ဓနိမိဒ်သို့	to the Buddhas.
5 <i>Accus.</i>	ဗုဒ္ဓ	Buddha.	ဗုဒ္ဓနိမိဒ်	the Buddhas.
6 <i>Voc.</i>	ဤဗုဒ္ဓ	O Buddha.	ဤဗုဒ္ဓနိမိဒ်	O Buddhas.
7 <i>Locat.</i>	ဗုဒ္ဓနိမိဒ်	on Buddha.	ဗုဒ္ဓနိမိဒ်နိမိဒ်	on the Buddhas.
8 <i>Abl.</i>	ဗုဒ္ဓနိမိဒ်	from Buddha.	ဗုဒ္ဓနိမိဒ်နိမိဒ်	from the Buddhas.

(Note. In the examples given hereafter, the vocative and locative cases may be omitted: since they may easily be formed when required, according to the scheme of general declension.)

§ 88. The particles forming the 2nd, 3rd and 4th cases (see the form of general declension), are used in the following manner.

ཐིམ and ཐི are used after a nominative terminating in ད, བ, or ས ; as from ཐོད, thou ; ཐིབ, the back ; ཐིམ, the body, are made ཐོད་ཐིམ, by thee ; ཐིབ་ཐིམ, with the back ; ཐིམ་ཐིམ, with or by the body. And ཐོད་ཐི, of thee, thine, thy ; ཐིབ་ཐི, the back's ; ཐིམ་ཐི, of the body.

མིམ and མི, after a nominative ending in མ, or ང ; as from མིག, the eye ; མིང, a name ; are formed, མིག་མིམ, by or with the eye ; མིང་མིམ, by or with a name. And མིག་མི, of or belonging to the eye ; མིང་མི, of or belonging to a name. And so on with the rest.

ཐིམ and ཐི, after a nominative ending in ན, མ, འ, or ལ ; as, འིན, price ; མདམ, speech ; མཉེའ, gold ; དངལ, silver ; form འིན་ཐིམ and འིན་ཐི ; མདམ་ཐིམ and མདམ་ཐི, མཉེའ་ཐིམ and མཉེའ་ཐི ; དངལ་ཐིམ, and དངལ་ཐི

འིམ or -མ, མིམ and འི, or མི, are used after a nominative ending in any vowel ; as མ mother ; མི, man ; རྒྱ, water ; མེ, fire ; སྟོ, a tooth ; form, མམམ or མ་མིམ, and མའི or མ་མི ; མིམ or མི་མིམ, and མའི or མི་མི ; རྒྱམ or རྒྱ་མིམ, and རྒྱའི or རྒྱ་མི ; མེམ or མེ་མིམ, and མེའི or མེ་མི ; སྟོམ or སྟོ་མིམ, and སྟོའི or སྟོ་མི.

ལ is the general dative sign, applied to any nominative.

ན is used after མ་མ, as མ་མ་ན, into the hand ; རྒྱམ་ན, to the west. And after མ་འ་ལ (for མ་ད, འད, ལད), as རྒྱམ་ན (for རྒྱམ་ད་ན), every where ; མའ་ན (for མའ་ད་ན), to the east ; མ་འོལ་ན (for མ་འོལ་ད་ན), to the other side.

ར is used after ང, ད, ན, མ, འ, ལ : as མིང་ར, for a name ; བོད་ར, into Tibet ; འིན་ར, for a price ; ལམ་ར, to a way, (road journey ; ) མཉེའ་ར, into gold ; རྒྱལ་ར, into, to a place.

རྒྱ or འ, after འ or any vowel ; as རྒྱ་རྒྱ or རྒྱ་འ, to the south ; མི་རྒྱ, into a man ; མེ་རྒྱ, into, to, fire ; རྒྱ་རྒྱ, into water ; རྒྱ་འ, into a god.

མ, after a nominative ending in ས ; as མམམ་མ, to the right (hand or side).

### Examples of Declension.

§ 89. All sorts of declinable words terminating in the letters ད, བ, or ས, as ཐོད, thou ; ཐོད, a vessel, (an utensil ; ) ཐོད, shine, lustre ; རྒྱམ, a needle ; རྒྱམ, father, (respectfully ; ) རྒྱམ, fine flour or meal of parched barley, (satu ; ) འཕ, cotton cloth ; རྒྱ, time, season ; འཕ, part, division ; རྒྱམ, wisdom ; རྒྱ, religion ; may be declined after the following paradigm.

	<i>Singular.</i>	<i>Plural.</i>
1 <i>Nom.</i>	ཁྱུ, the body,	ཁྱུ་རྣམས་, bodies.
2 <i>Instr.</i>	ཁྱུ་ལྱིས་, by or with the body,	ཁྱུ་རྣམས་ལྱིས་, with bodies.
3 <i>Poss.</i>	ཁྱུ་གྱི་, of the body,	ཁྱུ་རྣམས་ཀྱི་, of bodies.
4 <i>Dat.</i>	ཁྱུ་ལ་, to the body,	ཁྱུ་རྣམས་ལ་, to bodies.
5 <i>Acc.</i>	ཁྱུ, the body,	ཁྱུ་རྣམས་, bodies.
6 <i>Abl.</i>	ཁྱུ་ནས་, from the body,	ཁྱུ་རྣམས་ནས་, from bodies.

§ 90. All sorts of nouns terminating in any of ཅ་ ང་ may be declined after the following example :

	<i>Singular.</i>	<i>Plural.</i>
1 <i>Nom.</i>	མིག་, the eye,	མིག་རྣམས་ or མིག་དང་, the eyes.
2 <i>Instr.</i>	མིག་གིས་, by or with the eye,	མིག་རྣམས་ལྱིས་, by the eyes.
3 <i>Poss.</i>	མིག་གི་, of the eye,	མིག་རྣམས་ཀྱི་, of the eyes
4 <i>Dat.</i>	མིག་ལ་, to the eye,	མིག་རྣམས་ལ་, to the eyes.
5 <i>Acc.</i>	མིག་, the eye,	མིག་རྣམས་, the eyes.
6 <i>Abl.</i>	མིག་ནས་, from the eye,	མིག་རྣམས་ནས་, from the eyes.

*Examples to be declined :* གཞོན་, a servant, subject ; ཡུང་, a whole piece of cloth ; ཇལ་ག་, the Tibet yak, (Bos grunniens ;) ར་ག་, the hand ; རྩ་ག་, a sheep ; མི་ག་, a louse ; རྩ་ག་, touch ; རྩ་ག་, thunderbolt ; ར་ག་, one's self ; མི་ག་, wood, tree ; རྩ་ག་, a pair, couple ; ཡི་ག་མྱེང་, a line of letters ; མེ་ལོང་, a looking glass, mirror.

§ 91. All nouns ending in the letters ན་ མ་ འ་ ལ་ (as : ལ་ན་, answer ; ཡོ་ན་, a reward, fee ; ར་མ་, way, road ; ཡུ་མ་, a matron, mother ; ཇལ་སྤེལ་, gold ; ར་ག་སྤྱིལ་, the hand's finger ; ཡུ་ལ་, place, country ; དལ་འཇུ་ལ་, porcelain,) may be declined after the following example :

	<i>Singular.</i>	<i>Plural.</i>
1 <i>Nom.</i>	འི་ན་, price,	འི་ན་རྣམས་, prices.
2 <i>Instr.</i>	འི་ན་གྱིས་, with or by a price,	འི་ན་རྣམས་ལྱིས་, by prices.
3 <i>Poss.</i>	འི་ན་གྱི་, of the price,	འི་ན་རྣམས་ཀྱི་, of prices.
4 <i>Dat.</i>	འི་ན་ལ་, to the price,	འི་ན་རྣམས་ལ་, to prices.
5 <i>Acc.</i>	འི་ན་, the price,	འི་ན་རྣམས་, prices
6 <i>Abl.</i>	འི་ན་ནས་, from the price,	འི་ན་རྣམས་ནས་, from prices.

§ 92. All nouns that end in *o*, *i* or *e* in any of the five vowels, as *མ་མཁུ་*, precept, *མ་*, mother, *མི་*, man; *མུ་*, limit; *མེ་*, fire, and *མོ་*, a female, may be declined after the following example

	<i>Singular.</i>		<i>Plural</i>
1 <i>Nom.</i>	ཐུ་བོ་, a, or the, king,	ཐུ་བོ་མཁུ་, .	kings.
2 <i>Instr.</i>	ཐུ་བོ་སྟེ་, by the king,	ཐུ་བོ་མཁུ་ཐུ་, by kings.	
3 <i>Poss.</i>	ཐུ་བོ་འི་, the king's,	ཐུ་བོ་མཁུ་འི་, kings	
4 <i>Dat</i>	ཐུ་བོ་ལ་, to the king,	ཐུ་བོ་མཁུ་ལ་, to kings	
5 <i>Acc.</i>	ཐུ་བོ་, the king,	ཐུ་བོ་མཁུ་, kings	
6 <i>Abl.</i>	ཐུ་བོ་སྟེ་སྟེ་, from the king,	ཐུ་བོ་མཁུ་སྟེ་, from kings.	

§ 93 All words ending in a vowel, or having any of the 21 articles enumerated, may be declined after this form. Such as are,

ཕ་, father.	མི་ག་བོ་, the eye.
མ་, mother	གཟུགས་པོ་, the body, object
མི་, man	རི་བོ་, the mountain.
ཟླ་, child, son.	མགོ་བོ་, the head.
མེ་, fire	རི་མོ་, the figure, image
མགོ་, the head	སེང་གེ་, the lion
སྟོ་, the tooth	དམི་དུ་ཁ་, the spring season
ལོ་, a year, &c.	དམུ་ཁ་, the summer
ལག་པ་, the hand	རི་ག་, the hill, mountain
ཉི་མ་, the sun.	དམེ་ཉི་མ་ ཕ་, resident in a monastery.
ལ་ཕ་, the pillar	མ་ ཕ་མེ་, a hired working woman
ཟས་པོ་, the body.	

#### ADJECTIVES

§ 94. Adjectives can hardly be discriminated, in many cases, from substantives, having the same terminations or articles, and being used sometimes adjectively, and sometimes substantively, as, *ཅན་པ་*, the bad, bad, a bad man

Adjectives, when put before a substantive, are invariable in all cases of both numbers, but, when taken absolutely, or when they stand after the substantive, they are declined exactly according to the form of general declension, the substantive

being then invariable; as གམ་ས, dry land; དཀར་ཕྱོགས, the white or enlightened half of the moon, or of a lunation; ཀྲན་ཕྱོགས, the black or darkened half of ditto; ཆེན་པོ, the great; མཁས་པ, the learned; མི་ངན, a bad man; ཁང་བཟང, a good house; ཟུང་པ་ནག་པོ or ཟུང་ནག, the black valley.

But it is very seldom that the adjective is used before a substantive; when it does, the adjective stands either without any additional particle, or the article is put in the genitive form 'i, or has an འི annexed; as བཟང་མི or བཟང་བའི་མི or བཟང་པོའི་མི, good man, a good man, the good man.

§ 95. The primitive adjectives appear very frequently without any of their additional terminations, which are in fact a sort of articles; as བཟང་, good; དན, bad; དཀར, white; ནག, black; དཀའ, difficult; སྒ, easy, &c. But they may have also their respective articles, as : བཟང་བ, བཟང་པོ, བཟང་མོ, a, or the, good; དན་པ, དན་པོ, དན་མོ, a, or the, bad; དཀར་བ, དཀར་པོ, དཀར་མོ, a, or the, white; ནག་པ, ནག་པོ་ནག་མོ, a, or the, black; དཀའ་བ, དཀའ་པོ, དཀའ་མོ, difficult, hard; སྒ་བ, སྒ་པོ, སྒ་མོ, easy, &c. In all such adjectives the termination བ and བ denotes a thing or person, or they are substantive signs. But, in general, when taken substantively, so as to denote the abstract quality, they should have the particle, ཉི, after them thus; བཟང་བ་ཉི, goodness; ནག་པ་ཉི, blackness; དཀའ་བ་ཉི, difficulty, hardship; སྒ་བ་ཉི, easiness

§ 96. Some adjectives have but one termination, namely, the article མ : as ལྔ་མ, former, prior; ཕྱི་མ, latter, posterior, outer; ནང་མ, inner, interior, inward; ཕྱི་མ or ཕྱི་འོག་མ, outer, outward; འོག་མ, lower, inferior; མེད་མ (or སྒྲ་མ,) upper, superior; མཐུན་མ, anterior, fore; རིང་མ or ཐུབ་མ, posterior, backward; as in འཕྲེན་ཕྱི་ལྔ་མ་རྣམས, former or ancient interpreters; འཕྲེན་ཕྱི་ཕྱི་མ་རྣམས, latter or modern interpreters.

§ 97. Many adjectives may be formed from substantives, adverbs, &c., by adding either of the genitive signs; as from ཟུམ, the body; ཟུམ་གྱི, of or belonging to the body, bodily; from དམག, war; དམག་གི, of or belonging to war, warlike; from ཁིང, wood; ཁིང་གི, of wood, wooden; from གསེར, gold; གསེར་གྱི, of gold, golden; from མི, man; མི་གི, of man, human; from དེ་རིང, to-day; དེ་རིང་གི, of this day, this day's; from ད་ལྟུང, now; ད་ལྟུང་གི, of this present, this, &c.

§ 98. Various affirmative adjectives are formed from substantives by adding some one of the following particles : ཅན, ལྡན, ལྡན་ཅན, བཅས་པ, མངའ་བ, ཡོད་པ, signifying :

having, possessing, -ed, -ful, full of, -eous, -ous, -y, &c. ; as in དབྱ་མཚན་ or མགོ་མཚན་, having a head, headed, capital (letter) ; རྒྱུ་ལྡན་, possessing wealth, wealthy ; བཤེར་ལྡན་མཚན་, full of moisture ; སྒྲིབ་པ་དང་བཅས་པ་ or སྒྲིབ་བཅས་, sinful ; ཡོན་ཏན་མངའ་བ་, talented, talented ; རོན་ཡོད་པ་, intelligent, reasonable ; from དབང་, power ; དབང་མཚན་, དབང་ལྡན་, དབང་ལྡན་མཚན་, དབང་བཅས་, དབང་མངའ་, དབང་ཡོད་, powerful, mighty ; from རྒྱུ་, wealth, riches : རྒྱུ་ལྡན་, རྒྱུ་མཚན་, རྒྱུ་བཅས་, རྒྱུ་མངའ་, རྒྱུ་ཡོད་, wealthy, rich, opulent.

§ 99. Negative adjectives are formed by མེད་, མི་ལྡན་, མི་མངའ་, ཟལ་, ཡས་, མི་, མ་, signifying : -less, wanting, not having, without, destitute of ; in (il, im, ir,) un, dis : as དབྱ་མེད་ or མགོ་མེད་, headless or without a head, (small, not capital, character) ; རྒྱུ་མི་ལྡན་ or རྒྱུ་མེད་, having no wealth, destitute of wealth ; རྩོན་མི་མངའ་, without defects ; ལྷན་ཟལ་, incorporeal ; མཐའ་ཡས་, infinite ; དཔག་ཡས་, immense ; རྩྭ་མེད་, irregular, immethodical ; མི་འོས་པ་, unbecoming ; མི་ཁུང་བ་, inconvenient ; མ་ཞོས་པ་, unheard ; མ་སྒྲིབ་པ་, unripe, immature, not ripe.

§ 100. Adjectives terminating, in English, in -able, and -ible, may be expressed by རྒྱུང་བ་, fit, convenient, apt for, put after the gerund of a verb ; as, འཇུང་བ་རྒྱུང་བ་, potable or drinkable ; ཟས་ or ཟས་རྒྱུང་བ་, edible, esculent ; རྒྱུང་བ་རྒྱུང་བ་, legible, that may be read or perused. The negatives of these are formed by putting མི་ between them, thus ; རྒྱུང་བ་མི་རྒྱུང་བ་, illegible. The gerund sign is frequently dropt before རྒྱུང་བ་, together with the བ་ termination, as འཇུང་བ་, potable.

§ 101. Some adjectives are expressed by the participle future in དུ, as འཛིན་པ་, for འཛིན་པ་མཚན་, mortal, obnoxious to death ; འཇུར་པ་ for འཇུར་པ་མཚན་, mutable, alterable : the negatives of which are formed, thus : འཛིན་པ་མེད་པ་ or འཛིན་མེད་, immortal ; འཇུར་པ་མེད་པ་, or འཇུར་མེད་, immutable.

§ 102. When an adjective is reduplicated, with any of the particles རྒྱུང་, འདྲ་, ཡང་ put between the reduplication, it denotes a kind of superlative degree, and may be expressed by "very ;" as, མཆོས་ལྷོང་མཆོས་, very beautiful ; རྒྱུང་ཆེ་, very great ; རྒྱུང་ལང་ལྷོང་, very short.

§ 103. When the last or final letter is reduplicated with the ཨ་ vowel over it, followed by the articles བ་ or མ་ ; it denotes it to be taken in a small degree, and may be expressed by 'somewhat :' as མཆོས་ལྷོང་མ་, somewhat beautiful ; རྒྱུང་ཆེ་མ་, somewhat little ; རྒྱུང་ལྷོང་མ་, petty or sophistical reasoning.

## OF COMPARISON.

§ 104. In adjectives the comparative degree is expressed sometimes by རྟེ, more, and the superlative by རྩམ, most ; as, མཐོ, high ; རྟེ་མཐོ, more high or higher ; རྩམ་མཐོ, most high, or the highest. But this form seldom occurs.

Degrees of comparison are properly expressed by the terms ལས, ཡས, or བས, (signifying, than, more than) put after the name of the person or thing to which comparison is made ; as, བདག་ལས་ཁྱོད་ཆེ་ or བདག་ཡས་ (or བ་བས), ཁྱོད་ཆེ, thou art (or you are) greater than I ; ལའི་ལས་དེ་བཟང་ or ལའི་བས་དེ་བཟང, that is better than this. The superlative or a comparison with totality is expressed by གམས་ཅད་ལས་ or གམས་ལས, than all ; as, དེ་གམས་ལས་ or གམས་ཅད་ལས་ཆེ་, that is greater than all, or that is the greatest. The particles, ལྷག་པར, more ; and ཆེས, by a great deal ; are also in use for expressing any great degree of excellence or of the contrary.

§ 105. The superlative degree, without comparison, is expressed by the following adverbial particles ; རྩམ་ཆ, eminently ; མིན་ཆ, very ; གཙུག་ཆ, altogether, entirely, མཆོག་ཆ, chiefly ; མོངས་ཟ, wholly ; ཡང་དག་པར, thoroughly ; རྩམ་པར, especially ; as, རྩམ་ཆ་མཁས་པ, eminently wise, or the wisest ; གཙུག་ཆ་བཟང་པོ, entirely good, or the best ; མིན་ཆ་གསལ་པོ, very clear, or the clearest.

## § 106. LIST OF ADJECTIVES.

ཁྱུག, (ཕ, བོ, མོ) crooked.	ཁྱིའ ཁྱིའ་ཁྱིའ, round, circular
ཁྱུག་ཁྱུག, very crooked.	ཁྱོག ཁྱོག་ཁྱོག, curved, crooked, bent.
ཁྱཱ, all, whole, entire, every.	ཁྱོང་ ཁྱོང་ཁྱོང་, oblong
ཁྱམ, (ཕ, བོ, མོ) contracted, cringing	ཁྱོམ ཁྱོམ་ཁྱོམ, soft, pliant, flexible
ཁོང་, (ཕ, བོ, མོ) concave, not plane.	ཁྱོའ ཁྱོའ་ཁྱོའ, feeble, weak
ཁོང་ ཁོང, ditto.	ཁྱོང་ ཁྱོང་ཁྱོང་, standing in an erect posture.
ཁྱག ཁྱག་ཁྱག, thick, run into clots.	ཁྱམ, bitter.
ཁྱག་ཁྱོག, curve, crooked.	ཁྱེན, mighty, powerful, potent.
ཁྱང་, (ཕ, བོ, མོ) straight, right.	ཁྱེན་ཆ, gainful.
ཁྱང་ཁྱང་, straight all along.	ཁྱེན་མེད, profitless.
ཁྱའ ཁྱའ་ཁྱའ, flat, not globular.	ཁྱེད་སྡེན, haughty, proud.
ཁྱའ་ཁྱོའ, weak, feeble.	ཁྱེད་སྡེན་ཁྱེན, ditto.
ཁྱལ ཁྱལ་ཁྱལ, long and flat, not globular.	



མྱང་, (མྱང་མྱ, མྱང་མྱ,) small, little, the younger  
 མྱང་མྱང་, very small, little.  
 ཆེ, (ཆེ་མྱ,) great (the great, the elder).  
 ཆེན, (པོ་མྱ,) great, large, big  
 ཆོས་མེད, irreligious, impious  
 ཆོས་ལྷན, religious, pious, godly.  
 ལྱང་, འ ལྱང་མྱ, little, few  
 ཤི་ཤི་མྱ, near, not far distant  
 ཤི་ཤིང་མེད་པ་, impartial.  
 ཤེན་མྱ, dangerous  
 ཤེས་པ་མྱ, faulty, wicked, sinful.  
 ཤོན་མེད་པ་མྱ, corrupt, wicked, sinful.  
 ཤོན་མེད་པ་མེད, sinless  
 སྐ་ལྷན, bad, mean, silly.  
 བ དད, (པ་,) contrary, opposite.  
 བ་མཁལ་པ་, vulgar, common, mean, plebeian.  
 བཤ་ཤིང་, far, distant, remote.  
 བཤ་, open, plain, clear.  
 བམས་མྱ, whole, entire, all  
 བཤམ་པ་, free, freed.  
 བཤ་པ་མྱ, dusty, full of ashes  
 བཤ་ལོ་མྱ, spotted, full of spots  
 བཤ་, (པོ་མྱ,) dense, thick, close, compact.  
 རྒྱ, (པོ་མྱ,) chief, principal.  
 རྒྱས་ཆེ་མྱ, generous, liberal  
 རྒྱས་ཆེ་དང་ལྷན་པ་, ditto  
 རྒྱས་ཆེ་མེད, illiberal  
 རྒྱས་པ་བརྩེ་བ་མྱ, affectionate, loving.  
 རྒྱས་པ་རྒྱུ, heart-trying.  
 རྒྱང་ འ རྒྱང་མྱ, short, brief  
 རྒྱན་མེད, general, common.

རྒྱལ, (མ་,) soft, tame, mild.  
 རྒྱུ་ཆོས་མྱ, doubtful, dubious, uncertain.  
 རྒྱེང་, (པོ་མྱ,) lame, cripple  
 དག, (པ་མྱ,) clean, pure, sincere.  
 དང་པོ་, first.  
 དངས་པ་, pure, clean, clear; sincere.  
 དད་པ་མྱ, faithful, believing.  
 དད་མེད, faithless, unbelieving, infidel.  
 དམ་པ་, excellent, holy, saint, noble.  
 དམ་པོ་, strict, not loose, exact.  
 དལ, (མ་པོ་མྱ,) still, quiet, slow; soft.  
 ཏ་མ་, many, much  
 ཏད་པ་, bent, inclined, prone  
 ཏན་མྱ, diligent  
 ཏལ་པ་, tired, weary, fatigued  
 ཏལ་མྱ, tiresome.  
 ཏལ་མེད, unwearied, not tired, indefatigable.  
 ཏལ, (མ་པོ་མྱ,) soft, gentle, tame.  
 དྲོག, (པོ་མྱ,) narrow, not wide, needy.  
 དག, (པོ་མྱ,) strong, stout; brave, valiant;  
     fierce, cruel, furious; heavy.  
 དག་ལྷན་མྱ, violent, cruel, tyrannical  
 དང་, (པོ་མྱ,) right, straight, upright.  
 དེགས་པ་མྱ, arrogant, proud.  
 དོ་དོན་པོ་ དོན་མྱ, warm  
 དཀའ, (མ་པོ་མྱ,) hard, difficult  
 དཀར, (མ་པོ་མྱ,) white  
 དཀོན་ (མ་པོ་མྱ,) rare, scarce, dear  
 དགའ, (མ་པོ་མྱ,) glad, merry, rejoicing.  
 དགའ་བ་མྱ, joyful, cheerful  
 དགའ་ལྷན, ditto

དམན་མེད་, of winter, wintery, hyemal.

དམར་ (པོ, མོ,) crooked, bent, curved, crooked-backed.

དམེ་བ་ཅན་, virtuous.

དམོས་པ་, necessary, needful.

དམོས་པ་ཅན་, ditto.

དམོས་ཅན་, ditto.

དམོས་པ་མེད་པ་, unnecessary.

དམོས་མེད་, ditto.

དཤེས་པ་, joyful, merry, glad.

དཁ་པོ་ཅན་, hostile, inimical.

དཁ་ཅན་, ditto.

དཔལ་མེད་, of silver, silver.

དངོས་ཅན་, material, real.

དངོས་མེད་, immaterial, not existing.

དཔལ་ཅན་ལོད་པ་, measurable, that may be measured.

དཔལ་ཅན་མེད་པ་ ་ དཔལ་མེད་, immeasurable.

དཔལ་ཟུང་, measureless.

དཔལ་ལས་, immense.

དཔའ་བ་ཅན་, courageous, brave; strong.

དཔའ་ཅན་, ditto.

དཔལ་ (པོ, མོ,) noble, illustrious; prosperous.

དམིང་མ་, of spring, vernal.

དབང་ཅན་, mighty, powerful, potent.

དབང་ཅན་, ditto.

དབུ་ཅན་, headed, with a head, capital.

དབུ་མེད་, without a head, headless.

དབུགས་ཅན་, aspirated, aspirate.

དབུལ་ (པ, པོ, མོ,) poor, indigent.

དབེན་ (པོ, མོ) solitary, retired.

དབྱངས་ཅན་, harmonious, melodious, vocal.

དབུང་མེད་, of or relating to the summer, estival.

དཤིག་ལྡན་, wealthy, rich, opulent.

དཤེར་མེད་, indivisible, inseparable.

དམན་ (པ,) low, mean, humble.

དམའ་ (པ, པོ, མོ,) low, mean, not high.

དམར་ (པ, པོ, མོ,) red.

དམར་ཅན་, dropsical.

དམན་པ་ཅན་, dim, stupid.

ནག་ (པ, པོ, མོ,) black.

ནང་མ ་ ནང་གི་, inner, inward; domestic.

ནང་པ་, intrinsic, esoteric; orthodox.

ནད་ཅན་, sick, diseased.

ནད་མེད་, not sick, healthy.

ཟླ་མེད་, occidental, western

ཟུགས་པ་ཅན་, efficacious, strong, nutritive.

ཟུགས་པ་མེད་, inefficacious.

ནོན་ (པ, པོ,) obscure, gloomy, dim.

ནོན་ནོན་ (པོ) very obscure, gloomy.

ནོངས་པ་ཅན་, faulty.

ནོར་ཅན་, wealthy, opulent.

ནོར་ལྡན་, ditto.

མ་ལྟེ་, of the father, paternal.

མ་མ་ལྟེ་, of the father and mother, parental.

ལན་པ་ཅན་, useful, wholesome.

ལམ་ (པ, པོ, མོ,) common, vulgar; mean, coarse.

ལོངས་པ་, indigent, poor.

ལོང་པ ་ ལོང་པ་ཅན་, daring, bold.

ཕྱི ་ ཕྱི་མ་, last, modern, of late.

ལྷན་ (པ, པོ, མོ,) rich, wealthy, opulent.

ཅེད, (པ, བོ, མ, མོ,) half, the half of.  
 སྒ, (པོ, མོ,) small, minute, subtile, thin.  
 སྒ་དོན་ཅན, envious.  
 སྒ་དོན་ཅན, ditto.  
 ཅུང་གི, northern, of the north.  
 ཅུང་, (པ,) purified, perfect, accomplished.  
 ཅམས་པ་ཅན, clement, merciful.  
 ཅམས་མེད, merciless, unmerciful.  
 ཅེ་གཤམ་ཅན, singular, distinguished, different.  
 ཐོ་བ་ཅན, savoury, flavourous, palatable.  
 ཐོ་བ་མེད ། ཐོ་མེད, insipid, tasteless.  
 མ, (མ,) upper, superior, higher.  
 མུན, (པ, བོ, མོ,) stupid, ignorant, foolish.  
 མོ་ཅན ། མོ་མུན ། མོ་མུན་ཅན, intelligent, sagacious,  
 ingenious.  
 མོ་མེད, unintelligent, foolish.  
 མོ་ཐོས་ཅན, prudent, intelligent.  
 མོ་ཐོས་མེད, imprudent.  
 བསྐྱ་པ, bitter, of a disagreeable taste.  
 བདེ་བ་ཅན, happy, blissful.  
 བདེན, (པ, བོ,) true, just.  
 བདེན་ཐུན, unjust.  
 བདོན་པ་ཅན, wealthy, rich.  
 བརྩན, (པོ,) secure, firm, strong.  
 བརྩན, (པ, བོ, མ, མོ,) honourable, respectable,  
 reverend.  
 བསྐྱེ་བ་ཅན, affectionate, kind, merciful.  
 བསྐྱེ་མུན, ditto.  
 བསྐྱེ་བ་མྱོང་པ ། བསྐྱེ་མེད, unkind; merciless.  
 བསྐྱེ་བ་མེད་པ་ཅན, ditto.  
 བསྐྱེན་པ་ཅན, diligent, industrious.

བསྐྱེན་པ་ཅན, diligent, industrious.  
 བསྐྱེན་མུན, ditto.  
 བསྐྱེན་མེད, idle, indolent.  
 བསྐྱེན་ཅན or མུན་ཅན, lying, false.  
 བཟང་, (པ, བོ, མོ,) good.  
 བཟིམ, (པ, བོ, མོ,) cool, fresh, somewhat cold.  
 བཟུང་ཅན, fragrant, having a scent, scented.  
 བསྐྱེད, (པ,) fine, pleasant, savoury.  
 མ་ལྷི ། མའི, of the mother, maternal.  
 མང་, (པོ,) many, much.  
 མན, (པ, མ,) lower.  
 མལ ། མལ་གྱི, lower, last, final.  
 མིག་སེར་ཅན, jealous.  
 མིང་གི, nominal.  
 མིང་ཅན, having a name, famous.  
 མ་མེད, boundless, infinite.  
 མ་རྩེ་ཅན, sulphureous.  
 མན་པ་འ་ཅན, dark, obscure, gloomy.  
 མོད་པོ, cheap, of little value.  
 མོས་པ་ཅན, respectful, regardful.  
 མུང་ཅན, sorrowful, grievous.  
 མུང་ཅན་མེད, sorrowless.  
 མུས་པ, intoxicated, drunk.  
 མཁས, (པ, བོ, མོ,) wise, skilful, learned, prudent.  
 མཁྱེན, (པ, མ,) knowing, understanding.  
 མཁྱེན་པ་ཅན, intelligent, skilful.  
 མཁྱེན་མེད, ignorant, unskilful.  
 མཁྱེད, (པ, བོ, མོ,) hard, solid, compact.  
 མཁྱེད་པ་ཅན, hard, solid.  
 མཁྱེད་པ་ཅན་ཅན, hardened.  
 མཁོ་ཅན, having a head, headed, capital.

མཐོགས་ (ཕ,) swift, speedy, nimble, quick.

མངའ་ (ཕ, བོ, མོ,) sweet.

མངོན་པ་, evident, open, clear; eminent.

མགས་པ་, even, level; equal, like.

མགས་མེད་, having no equal, unequalled.

མགས་ཐུང་, matchless, incomparable.

མདེན་པ་, soft, pliable.

མཐོང་ཡོད་, limited.

མཐོང་མེད་, unlimited, boundless.

མཐོང་ཡས་, ditto, infinite.

མཐུ་མེད་, weak, feeble; inefficacious, impotent.

མཐུ་ཤུན་, strong, powerful, potent; efficacious.

མཐུན་པ་, agreeing, concordant, similar.

མཐོ་ (ཕ,) མཐོན་ (ཕོ, མོ,) high, elevated.

མདོག་ཅན་ མདོག་ཤུན་, having a colour, coloured.

མདོག་མེད་, colourless.

མཚུངས་པ་, equal, like.

མཚུངས་མེད་, having no equal, matchless.

མཆེད་ཅན་, sorrowful.

མཛོདས་ (ཕ, མ,) wise, clever, learned; brave.

མཛེས་ (ཕ, མ,) beautiful, handsome, fair, ele-

gant, graceful.

ཚྱབ་ཚྱབ་ཅན་, hasty, precipitant, hurry.

ཚེབ་ཚེབ་, sharp, pointed.

ཚེ་ཚེན་, hot, biting hot, (as a spice.)

ཚད་པ་ཅན་, hot, sultry, torrid

ཚད་མེད་, measureless; immoderate.

ཚད་ཤུན་, moderate, temperate.

ཚད་ལས་འདས་པ་, beyond measure.

ཚབ་པ་ཅན་, dangerous; criminal, faulty.

ཚག་པ་, burnt, hurt by fire.

ཚིམ་པ་, content or contented, satisfied.

ཚུ་རྒྱ་མཚོ་, of this side.

ཚྱ་པ་ཅན་, turbulent, tempestuous, boisterous.

ཚྱ་པ་ཅན་, regular, methodical.

ཚྱ་པ་ཤུན་, ditto.

ཚྱ་པ་མེད་, irregular.

ཚྱ་པ་ཁྱིམ་པ་ཅན་, of good moral conduct

ཚྱ་པ་ཁྱིམ་པ་ཤུན་, ditto.

ཚྱ་པ་ཁྱིམ་པ་མེད་, of bad morals, dissolute.

ཚེ་རིང་, longevous, living long.

ཚེ་གུང་, (ཅན,) living a short time.

ཚེ་མེད་, lifeless.

ཚེ་ཡོད་, living.

ཚེ་ལས་འདས་པ་, deceased, the late.

ཚེ་འདས་པ་, ditto.

ཚེ་གཤིས་པ་, amphibious.

ཚིགས་, hard, difficult

ཚེ་མ་ཅན་, prickly, full of thorns.

ཚིད་ཅན་, moderate, observing due measure.

ཚིད་ཤུན་, ditto.

ཚིད་མེད་, immoderate.

ཁྱ་ལེ་, clear, not obscure.

ལ་ (ཕ, བོ, མོ,) lame, cripple, maimed.

ལག་ཅན་ greasy, oily, fat.

ལག་མེད་, destitute of fat, &c.

ལམ་ (ཕ, བོ, མོ,) blind.

ལིལ་, calm, quiet, still, mild, gentle.

ལིལ་ (ཕོ, མོ,) minute, fine, subtle.

ལིམ་ (ཕ, བོ,) flavoured, savoury, sweet.

ལྷན་ (ཕ,) fine, good, pure.

ལེང་ཅན་, wide, broad.

ཞེང་མེད, not wide, narrow.	འཕམ, (པ, བླ,) soft, smooth, mild.
ཞེལ་པོ, mean, pitiful, coarse.	འཕྱིག་པ་ཙན, perishable, frail.
ཐག་པ་ཙན, defective, wicked, corrupt, calamitous.	འཛིགས་པ་ཙན or འཛིགས་ཙན, fearful, timorous, dreadful, frightful.
ཐངས་ཀྱི, of copper.	འཛིགས་ཕྱ་ཆེད་པ, dreadful, horrible, awful.
ཐངས་མདྲོག་ཙན, of copper colour, copper coloured.	འཛིགས་མེད, intrepid, fearless, bold.
ཐད་མེད, never-failing, inexhaustible.	འཛིགས་བཟུ, ditto.
ཐམ, (པ, བླ,མེ,) deep, profound.	འཛེགས, (པ, བླ,) agreeable, pleasant.
ཐིན་མེད, inexhaustible.	འཛེམ་པོ, clever, dexterous, prudent, wise.
ཐེ་ལྷ་ཙན, nitrous.	འཕྲད་པ, fit, meet, proper, becoming.
ཐོག་ཙན, crafty, cunning, deceitful.	འཕྲག, (པོ, མེ,) dense, thick, heavy, close.
ཐོག་ཐོག་ཙན, crafty, sly.	འཕྲམས་པ, covered, overcast.
ཐུམ་པོ, round, circular, globular.	འཕྲས་ཐུས, compounded.
འོག་ཙན, entire, not castrated.	འཕྲས་མ་ཐུས, uncompounded, simple.
འོད་ཙན, shining, bright.	འད, (པ,) like, similar, equal.
འོན་པ, (པོ, མེ,) deaf.	འདེས་པ, mixed, mingled.
འོས་པ, becoming, convenient, meet, fit, worthily of.	འཕགས་པ, eminent, excellent, high; venerable, respectable, reverend.
འཕགས་པ, frozen, congealed.	འབྲེལ་པ་མེད་པ། འབྲེལ་མེད, inseparable.
འཕམས་པ, gone astray, erred.	འབྲལ་པ་མེད་པ། འབྲལ་མེད, inseparable, incoherent.
འཕྲགས་པ, stirred up, troubled.	འཚྲག, plump, fat, thick, gross.
འཕྲདས་པ, born, produced.	འཚྲ་པ་ཙན, hurtful, mischievous, noxious.
འགགས་པ, prohibited; stopped.	འཚྲ་པ་མེད་པ, innocuous, harmless.
འགན་ཙན, burdensome.	འཚོད, ditto.
འགལ་ཚྲིགས་ཙན, faulty, criminal.	འཚོདས, (པ, མ,) wise, clever, learned; brave.
འཁྲུང་པ་ཙན, mutable, changeable, alterable.	འཛིམ་པ་ཙན, bashful, modest.
འཁྲུང་པ་མེད་པ or འཁྲུང་མེད, immutable.	འཛིམ་པ་མེད་པ། འཛིམ་མེད, impudent.
འཕྲོད་པ་ཙན, sorrowful, penitent.	ཡ་མཚན་ཙན, wonderful, strange, curious.
འཚིག་མེད་པ or འཚིག་མེད, immortal.	ཡངས, (པ, བླ,) wide, ample, diffuse, copious.
འཚིག, mortal.	ཡོད་ཙན་འོད་པ, pleasing, pleasant, delightful.

ཡིང་ཅ་མི་འོང་ལ, disagreeable.	ནིང་པ། ནིངས་པ, old, ancient ; worn out.
ཡོན་པོ, crooked ; wrong ; deceitful, false.	ནིད་པ, withered, pined away.
ཡོམ, (པ, པོ,) inconstant, changing.	ནོག་པ་ཅན, turbid, muddy ; thick, not clear.
ཡོང་པོ, dull, heavy, blunt.	རྩག་པ, firm, steady, durable, lasting.
རགས་པ, large, extensive, huge, vast ; thick, gross.	རྩས་པ, copious, abundant, fat, thick.
རིག་པ་ཅན, learned, intelligent, skilful.	རྩལ་པོ, blunt, dull.
རིགས་པ, reasonable, just, convenient.	རྩགས་པ་ཅན, judicious.
རིང, (པ, པོ, མོ,) long ; distant.	རྩགས་པོ, blunt, dull.
རིངས་པ, swift, speedy.	རྩང་ཅ་རྩང་ལ, malleable.
རིང, (པ, པོ, མོ,) lean, meagre.	རྩམ་པོ, maimed, mutilated, defective.
རིན་ཅེན, precious, valuable, costly.	རྩལ་ཅན, dusty.
རིས་ཅན, partial, siding with one party.	རྩལ་ལ་ཅན, real, substantial.
རིས་མེད, impartial.	རྩག་ཅན, purulent, full of corrupt matter.
རྩང་ལ, convenient, apt, fit, meet, becoming.	རྩ, (པོ,) རྩན་པོ, sharp, acute, edged.
རྩལ, (པ, པ,) rotten, putrid.	མོད་ཀྱི་རྩད་མོད, thick, dense.
རྩངས་པ, stiff, hard.	མུགས་པ་ཅན, foggy, misty.
རྩད་པ, ready.	མུན་པོ, dull, heavy, stupid.
རྩམ་པ, stout, strong.	མུས་པ, dull, heavy ; foggy, misty, overcast.
རྩད, (པ, པོ,) stiff.	མོངས་པ, dull, stupid, ignorant.
རྩང, (པ,) simple, not compound.	རྩལ་མེད, unskilful.
ན། རྩད་ཀྱི་རྩན, old, aged.	མུག་མཁ, skilful, exercised, expert.
ནས་པ, grown old.	མྱིང་, (པོ,) rough, harsh, full of hard parti- cles.
ནལ་རྩལ་པ, fordable.	མུམ, (པོ, མོ,) harsh, rough ; of unequal sur- face.
ནལ་རྩལ་མེད, not fordable.	མེ་མོ་ཅན། མེ་ཅན, pointed, having a top or apex.
མོད, (པ, པོ, མོ,) wild, not domestic.	མྱོད་མོ་ཅན, playful.
མུགས་པ, fat, thick.	མོལ་ལ་ཅན, diligent, industrious.
མུས་པ, extensive, large, copious ; ample, wide.	མུན་ཅན, false, lying.
མམ་པོ, bright, shining ; awful.	རྩགས་པ, accomplished, perfect, complete ; finished, ended.
མེན་པ, raw, not subdued by fire ; naked.	

ཐོག་པོ་, vain, false, empty.

ཆུ་མ་, moist, wet.

ཆུ་པ་, moist, wet ; fresh, green, new.

ལང་ཆོ་མ་, adolescent, young.

ལང་མ་, stubborn.

ལས་མ་, laborious, industrious.

ལས་མེད་, idle, lazy, doing nothing.

གསུམ་མ་, bodily, corporal, corporeal.

གསུམ་མེད་, incorporeal.

ལོ་ལོ་མ་, idle, lazy, indolent, slothful.

ལོ་གསུམ་པ་, good ; elegant, graceful.

ལོ་གསུམ་ཞུ་, virtuous.

ལོ་མ་, (པོ་, མོ་) flat, not globular.

སྒྲགས་པ་, dumb, mute.

སྒྲི་པ་ ; སྒྲིད་པ་, heavy.

སྒྲི་ཏེ་, ditto.

ལྷུག་, (ཡ་,) flexible, pliant.

ལྗང་ཁ་, green.

སྒྲིད་མ་, heavy, grave, weighty.

སྒྲིད་ཞུ་, ditto.

ཏུ་མ་པོ་, overflowing, full.

ཏུ་གསུམ་པ་, hungry, grown hungry.

ལྡན་, common ; both.

ལྡན་མ་, wide, ample, diffused.

ཤིས་པ་, blessed.

ཤུགས་མ་, vehement.

ཤུད་མ་, strong, vigorous.

ཤུད་མེད་, impotent, weak.

ཤུས་པ་མ་, ingenious, witty.

ཤུས་ཞུ་, intelligent, learned.

ཤོ་མ་, nitrous.

ཤོ་ཤོ་མ་, defective, damaged, broken.

སྤུ་པ་ for བསྤུ་པ་, new, fresh, recent, virgin.

ཐུན་པོ་, tedious, irksome.

སྤུལ་མ་, furrowed, having long trenches.

སོམས་མེད་, inanimate.

སོམས་ཞུ་, animate.

སོ་མ་, new, fresh, recent.

སོན་པོ་ for བསོན་པོ་, living, alive.

ཐུབ་, (པོ་, མོ་) thin, slender, lean.

ཐུབ་ཐུབ་, dark, obscure.

ཐུད་མ་, affectionate, passionate, desirous.

ཐུད་ཞུ་, ditto.

ཐུད་མེད་, disaffectionate, unbeloved.

ཐུག་མ་, animate, living.

ཐུག་ཞུ་, ditto

ཐོག་མེད་, inanimate, lifeless.

ཐོག་མ་, usual, customary.

ཐོག་མེད་, unusual.

ཐོ་ (པ་, པོ་, མོ་) light, not heavy ; easy, thin.

ཐོ་ཏེ་, ditto, thin.

ཐུ་པ་མེད་པ་, not to be deceived, infallible.

ཐུ་མེད་, ditto.

ཐ་, (པ་, པོ་, མོ་) thick, dense.

ཐ་ཏེ་, ditto.

ཐུད་མ་, sonorous, vocal.

ཐུབ་, (པོ་) dry.

ཐུག་པ་མ་, happy, fortunate.

ཐུག་ཞུ་, ditto.

ཐུག་མེད་, unfortunate, unlucky.

ཐོམ་, (པ་) thirty.

ཐུ་, (པོ་) white, grey.

ཕྱིད, (པོ,) happy, fortunate, at ease.

ཕྱུར, (པོ, མོ,) sour, acid.

ཕྱེག་ཅན, hurtful, unlucky.

ཕྱོད་ཅན, faulty.

ཕྱོད་མེད, faultless.

ཕྱང་མེད, intrepid.

ཕྱུར་པོ, crooked, curved, bent.

ཕྱམ་ཅ་ཡོད་པ, conceivable, imaginable.

ཕྱམ་ཅ་མེད་པ, inconceivable.

ཕྱུ་ཅན, artful, crafty, cunning.

ཕྱ་ལྷན, sonorous, sounding.

ཕྱ་ཅན, ditto.

ཕྱ་མ, first, former, prior, antecedent.

ཕྱོ, (པོ,) ཕྱོ་ནི་པོ་ཕྱོ blue ; green.

ཕྱན, (པོ,) agreeable, pleasing.

ཕྱི, (པོ,) soft, gentle.

ཕྱིགས་པ, degenerate, grown worse.

ཕྱིང་ཁྱེ་ཅན, merciful, generous.

ཕྱིང་ཁྱེ་མེད་པ, unmerciful, cruel.

ཕྱིན, (པོ, མོ,) soft, gentle.

ཕྱན་ཅན, sick, diseased.

ཕྱེགས་པ, stretched out, straight.

ཕྱམ་པ་ཅན, boasting, bragging.

ཕྱུག, (པོ, མོ,) thick, dense ; heavy.

ཕྱོང་པ, empty, void.

ཕྱོད་པ་ཅན, strong, vigorous.

ཕྱོད་པ་ལྷན, ditto.

ཕྱོད་པ་མེད, weak, feeble.

ཕྱང་བ་ཅན, angry, passionate.

ཕྱུར་མ, trembling, frightful.

ཕྱིག་ཅན, vicious, sinful.

ཕྱིག་མེད, sinless.

ཕྱུག, (པོ, མོ,) agreeable, pleasing ; fair, handsome, beautiful, delightful.

ཕྱུག་པ་ལྷན་ཅན, uneasy, sorrowful.

ཕྱུར་ཅན, clawed.

ཕྱུར་མེད, clawless.

ཀ་ཆོས་པ་པ, of all sorts, several.

ཕྱ་ཅན, hairy.

ཕྱ་མེད, hairless, having no hair on.

ཕྱོགས་ཅན, profitable, advantageous.

ཕྱོད་ཅན, spicy, seasoned with spice.

ཕྱོད་པ་པ་ཅན, courageous, able.

ཕྱོད་པ་པ་མེད་པ, cowardly, fearful.

ཕྱུང་, (པོ, མོ,) skilful, clever, dexterous, ready, fit.

ཕྱི, general, common ; chief.

ཕྱས་པ་ཅན, busy, employed, industrious.

ཕྱེག་པ, meagre, lean.

ཕྱོམ, (པོ,) thick, gross, bulky.

ཕྱོས་པ, swollen, puffed up.

ཕྱེགས་པ, hungry.

ཕྱེས་པ, frozen, stiff, hard.

ཕྱིན་པ, ripe, mature, perfect.

ཕྱིན་ཁྱེད, maturative.

ཕྱུག་པོ, dark red.

ཕྱོན་པ, mad, lunatick

ཕྱོད་པ, mad, grown mad, distracted.

ཕྱུར་པོ, dexterous, clever, fine.

ཕྱས་ཅན, moist, wet.

ཕྱས་མེད, void of moisture.

ཕྱེག་ཅན, ample, wide

ཕྱེག་ཕྱེག, very ample, wide.



Negative participial adjectives are formed from affirmative ones by the addition of མ, or མེ; as in the following list, from མིན་པ, ripe; ཁུས་པ, said; རོས་པ, heard, &c. are formed:

མ་མིན་པ, unripe.	མ་དད་པ, unbelieving.
མ་ཁུས་པ, unsaid, not spoken.	ཁྱོན་མ་བཤུག་པ, uninvited.
མ་རོས་པ, unheard.	ཁ་མ་འབྲས་པ, unopened, not yet blown.
མ་མཐོང་བ, unseen.	མ་བ་རྩིས་པ, unbolted, not sifted.
མ་གསལ་པ, ditto.	མ་བྱུང་པ, unborn.
མ་གཟེངས་པ, uncovered.	མ་བཏུལ་པ, unborrowed.
མ་བརྒྱབ་པ, unhindered.	མ་བསྐྱབས་པ, unbred, untaught.
མ་བཀང་བ, unfilled, unplete.	མ་བཅུལ་བ, unbroken, not tamed.
མ་བཟས་པ, uneaten.	མ་བསྐྱེད་པ, unburnt.
མ་ཐུབ་པ, undone, not made, uncreate.	མ་བཟང་བ, uncaught, not taken.
མ་བྱིས་པ, ditto.	མ་ངེས་པ, uncertain.
མ་མཛད་པ, ditto.	བག་མ་ཡིན་པ, unchaste.
འབྲས་མ་ཐུས་པ, uncompounded, simple.	འོས་པ་མ་ཡིན་པ, unbecoming.
མ་གྲོས་པ, unbought.	ཐུན་མོང་མ་ཡིན་པ, uncommon
མ་མཉན, undaunted, unabashed.	ཐུག་པེ་མ་ཡིན་པ, incompact.
མ་རྩལ་པ, unable.	མ་བསྐྱུས་པ, uncollected.
མ་བཟུབས་པ, unabolished.	མ་བཟད་པ, unchewed.
མ་བྱངས་པ, unaccepted.	མ་བསམས་པ, unconceived, not imagined.
མ་བཞེས་པ, ditto.	མ་མཛད་པ, uncreate.
མ་ཐོབ་པ, unaccomplished, unfinished	མ་བཅུས་པ, undigested; unmelted.
མ་རྩིང་བ, incomplete.	མ་འབྲུགས་པ, unfrozen, not congealed.
མ་དག་པ, not clean, inaccurate, incorrect.	མ་རིས་པ, untilled.
མ་གསལ་པ, unaccustomed, unwonted	མ་རྩལ་པ, unpleasing.
མ་བཟོས་པ, ditto.	མ་འཇུག་པ, unfair; not well, &c.
མ་བཞེས་པ, unelected	མ་འབྲུགས་པ, unerring, not mistaking.
མ་བཞེས་པ, unacquainted, unknown.	མ་ཐོན་པ, not yet come, future.
མ་འཇིགས་པ, unasked.	མ་འོངས་པ, ditto.
མ་འཇིགས་པ, unmixed, pure.	མ་འདས་པ, not escaped.
མ་ཐུང་བ, ditto.	མ་སྐྱུ་པ, unredeemed, &c. &c.
མ་བཟུངས་པ, unbeaten.	མ་འོས་པ, unbecoming, indecent, unsuitable.

མི་རྒྱུད་པ་, ditto.	མི་ཡིད་པ་, impossible, impracticable.
མི་གཡོག་པ་, immovable.	མི་ཟད་པ་, inexhaustible, infinite.
མི་འཕྲུལ་པ་, ditto.	མི་འདྲ་, unlike, different.
མི་ཤེས་པ་, ignorant.	མི་བརྟན་པ་, inconstant, mutable.
མི་རྒྱུ་པ་, unsteady, frail, transient.	མི་དལ་པ་, indefatigable.
མི་མེད་པ་, not ignorant.	མི་ངོམས་པ་, not to be satisfied, insatiable.
མི་ཞིམ་པ་, unpleasant, disagreeable to the taste.	མི་གཙོང་པ་, unclean, impure, unholy, defiled.
མི་སྒྲན་པ་, unpleasant (to the ear).	

### SOME ADJECTIVES WITH THEIR OPPOSITES.

མཐོ་དམན་, high (and) low.	སྦུ་གཤེར་, dry, moist.
འདྲ་མི་འདྲ་, like, unlike.	དཀར་ཀ་ནག་, white, black.
མཉམ་མི་མཉམ་, even, uneven ; equal, unequal.	རྩི་རྩུལ་, sharp, blunt.
འབྲས་ལྗེས་ཀྱི་འབྲས་མ་ལྗེས་, compound, simple.	གང་ཙེ་, cold, warm.
བཟང་དུང་, good, bad or ill.	མཆོས་མི་མཆོས་, fair, unfair.
ཆེ་ཆུང་, great, small.	སྦྲུམ་མི་སྦྲུམ་, agreeable, disagreeable ; pleasing, displeasing (to the eye)
རིང་ཐུང་, long, short.	ཞིམ་མི་ཞིམ་, agreeable, disagreeable, (to the taste or smell)
ཁྱུ་མ་ཕྱ་, large, small ; coarse, fine.	སྒྲན་མི་སྒྲན་, pleasing, displeasing, (to the ear.)
འཇམ་སྒྲུབ་, soft, harsh ; smooth, rough.	བློ་བཟང་ལྟ་བུ་, savoury, insipid (to the taste.)
ལྗང་ལྗུང་, hard, soft.	དགའ་མི་དགའ་, glad, sorrowful ; merry, sad.
ལང་ལྗུང་, light, heavy.	ཞེ་རིང་, near, far.
ཁྱོད་འཕྲོག་, hard, soft.	རྒྱུ་མ་ཕྱ་, large, small ; gross, subtle.
ལུས་འཕྲུག་ or ལུས་, thin, thick.	ངོས་པ་ལྔ་, narrow, ample, wide.
བརྩེ་ལྟ་, straight, crooked.	གཞིགས་ཅན་ལྟ་, corporeal, incorporeal.
དམྱུ་དམྱུ་, bent backwards, forwards.	རིང་པ་ལྔ་, meagre, fat.
བརྩེ་ལྟ་, firm, fixed, movable.	ཐབ་པ་ལྔ་, deep, shallow.
དབང་ཅན་ལྟ་, powerful, impotent.	གཞིང་ཅན་ལྟ་, broad, narrow.
དགའ་ལྟ་, difficult, easy.	
སྦ་སྦ་, thick, thin, (as a liquid.)	

མདོག་ཅན་ མདོག་མེད་, coloured, colourless  
 དབྱུག་ ལྷུག་, poor, rich  
 འཛིངས་ ལྷུག་, wise, foolish  
 དག་ མེད་ག་, pure, impure, clean, unclean

ལྷ་ཕྱི་, former, latter, prior, posterior, first,  
 last  
 མོང་ འོག་, upper, lower.  
 མང་ ཕྱི་, inner, outer, &c &c

## NUMERALS

§ 107 The Cardinal numbers are as follows

༡ 1 ཇཱིག་, one  
 ༢ 2 ཇཱིག་, two  
 ༣ 3 ཇཱུམ་, three  
 ༤ 4 ཇཱཱི་, four  
 ༥ 5 ལྷ་, five  
 ༦ 6 ལྷུག་, six  
 ༧ 7 ཇཱཱ་, seven  
 ༨ 8 ཇཱཱི་, eight  
 ༩ 9 ཇཱཱ་, nine  
 ༡༠ 10 ཇཱཱ་ ཇཱཱ་པ་ or ཇཱཱ་; ten  
 ༡༡ 11 ཇཱཱ་ ཇཱཱིག་, eleven  
 ༡༢ 12 ཇཱཱ་ ཇཱིག་, twelve  
 ༡༣ 13 ཇཱཱ་ ཇཱུམ་, thirteen  
 ༡༤ 14 ཇཱཱ་ ཇཱཱི་, fourteen  
 ༡༥ 15 ཇཱཱི་ལྷ་, fifteen  
 ༡༦ 16 ཇཱཱ་ ལྷུག་, sixteen  
 ༡༧ 17 ཇཱཱ་ ཇཱཱ་, seventeen  
 ༡༨ 18 ཇཱཱི་ ཇཱཱི་, eighteen  
 ༡༩ 19 ཇཱཱ་ ཇཱཱ་, nineteen  
 ༢༠ 20 ཇི་ ཇཱཱ་ ཇཱཱ་པ་ or ཇི་ ཇཱཱ་ a score, twenty  
 ༢༡ 21 ཇི་ ཇཱཱ་ ཇཱཱིག་ or ཇཱཱ་ ཇཱཱིག་, twenty one, &c  
 ༢༢ 22 ཇཱཱ་ ཇཱཱ་ ཇཱཱ་པ་ or ཇཱཱ་ ཇཱཱ་, twenty two  
 ༢༣ 23 ཇཱཱ་ ཇཱཱ་ ཇཱཱིག་ or ཇཱཱི་ ཇཱཱིག་, twenty three, &c  
 ༢༤ 24 ཇཱཱ་ ཇཱཱ་ ཇཱཱ་པ་ or ཇཱཱ་ ཇཱཱ་, twenty four  
 ༢༥ 25 ཇཱཱ་ ཇཱཱ་ ཇཱཱི་, twenty five  
 ༢༦ 26 ཇཱཱ་ ཇཱཱ་ ཇཱཱི་, twenty six  
 ༢༧ 27 ཇཱཱ་ ཇཱཱ་ ཇཱཱི་, twenty seven  
 ༢༨ 28 ཇཱཱ་ ཇཱཱ་ ཇཱཱི་, twenty eight  
 ༢༩ 29 ཇཱཱ་ ཇཱཱ་ ཇཱཱི་, twenty nine  
 ༣༠ 30 ཇཱཱ་ ཇཱཱ་ ཇཱཱ་པ་ or ཇཱཱ་ ཇཱཱ་, thirty  
 ༣༡ 31 ཇཱཱ་ ཇཱཱ་ ཇཱཱིག་ or ཇཱཱི་ ཇཱཱིག་, thirty one, &c  
 ༣༢ 32 ཇཱཱ་ ཇཱཱ་ ཇཱཱི་, thirty two  
 ༣༣ 33 ཇཱཱ་ ཇཱཱ་ ཇཱཱི་, thirty three  
 ༣༤ 34 ཇཱཱ་ ཇཱཱ་ ཇཱཱི་, thirty four  
 ༣༥ 35 ཇཱཱ་ ཇཱཱ་ ཇཱཱི་, thirty five  
 ༣༦ 36 ཇཱཱ་ ཇཱཱ་ ཇཱཱི་, thirty six  
 ༣༧ 37 ཇཱཱ་ ཇཱཱ་ ཇཱཱི་, thirty seven  
 ༣༨ 38 ཇཱཱ་ ཇཱཱ་ ཇཱཱི་, thirty eight  
 ༣༩ 39 ཇཱཱ་ ཇཱཱ་ ཇཱཱི་, thirty nine  
 ༤༠ 40 ཇཱཱི་ ཇཱཱ་ཇཱཱ་པ་ or ཇཱཱི་ ཇཱཱ་, forty  
 ༤༡ 41 ཇཱཱི་ ཇཱཱ་ ཇཱཱིག་ or ཇཱཱི་ ཇཱཱིག་, forty one, &c

༥༠ 50 ལྷ་ ཇཱཱ་ ཇཱཱ་པ་ or ལྷ་ ཇཱཱ་, fifty  
 ༥༡ 51 ལྷ་ ཇཱཱ་ ཇཱཱིག་ or ཇཱཱ་ ཇཱཱིག་, fifty one, &c  
 ༦༠ 60 ལྷུག་ ཇཱཱ་ ཇཱཱ་པ་ or ལྷུག་ ཇཱཱ་, sixty  
 ༦༡ 61 ལྷུག་ ཇཱཱ་ ཇཱཱིག་ or ཇཱཱ་ ཇཱཱིག་, sixty-one, &c  
 ༧༠ 70 ཇཱཱ་ ཇཱཱ་ ཇཱཱ་པ་ or ཇཱཱ་ ཇཱཱ་, seventy  
 ༧༡ 71 ཇཱཱ་ ཇཱཱ་ ཇཱཱིག་ or ཇཱཱི་ ཇཱཱིག་, seventy one, &c  
 ༨༠ 80 ཇཱཱི་ ཇཱཱ་ ཇཱཱ་པ་ or ཇཱཱི་ ཇཱཱ་, eighty  
 ༨༡ 81 ཇཱཱི་ ཇཱཱ་ ཇཱཱིག་ or ཇཱཱི་ ཇཱཱིག་, eighty one, &c  
 ༩༠ 90 ཇཱཱ་ ཇཱཱ་ ཇཱཱ་པ་ or ཇཱཱ་ ཇཱཱ་, ninety  
 ༩༡ 91 ཇཱཱ་ ཇཱཱ་ ཇཱཱིག་ or ཇཱཱི་ ཇཱཱིག་, ninety one, &c  
 ༡༠༠ 100 ཇཱཱ་ ཇཱཱ་པ་ or ཇཱཱ་, a hundred  
 ༡༠༠༠ 1000 ཇཱཱི་ or ཇཱཱི་ ཇཱཱ་, a thousand  
 ༡༠,༠༠༠ 10,000 ཇཱཱི་ or ཇཱཱི་ ཇཱཱ་, ten thousand, a myriad  
 ༡,༠༠,༠༠༠ or ༡,༠༠,༠༠༠ ཇཱཱ་, a hundred thousand, one lakh  
 ༡,༠༠,༠༠,༠༠༠ ཇཱཱ་, a million  
 ༡,༠༠,༠༠,༠༠,༠༠༠ ཇཱཱ་, ten millions  
 ༡,༠༠,༠༠,༠༠,༠༠,༠༠༠ ཇཱཱ་, a hundred millions  
 ༡,༠༠,༠༠,༠༠,༠༠,༠༠,༠༠༠ ཇཱཱ་, a thousand millions  
 ༡,༠༠,༠༠,༠༠,༠༠,༠༠,༠༠,༠༠༠ ཇཱཱ་, ten thousand millions  
 ༡,༠༠,༠༠,༠༠,༠༠,༠༠,༠༠,༠༠,༠༠༠ ཇཱཱ་, a hundred thousand millions  
 ༡,༠༠,༠༠,༠༠,༠༠,༠༠,༠༠,༠༠,༠༠,༠༠༠ ཇཱཱ་, a billion

*Remarks*

1. The units *ཅིག*, *གཉིས*, *གསུམ*, before the tens or any higher number, drop the prefix *ག*, and are written thus : *ཅིག*, *གཉིས*, *གསུམ* ; as in *ཅིག་བཅི*, (100) *གཉིས་བཅི*, (200) *གསུམ་བཅི* (300) , *ཅིག་ཉིད*, (1,000) *གཉིས་ཉིད*, (2,000) *གསུམ་ཉིད*, (3,000,) &c. &c. From *གཉིས་རྩ*, (twenty) is formed, and now generally used, *གི་རྩ*

2. *བརྩ* and *རྩ* are equivalent in signification, *བརྩ* being used after a vowel, and *རྩ*, after a consonant as in *བཞི་བརྩ*, *ལྔ་བརྩ*, and *དྲུག་བརྩ*, and *སྐུ་རྩ*, *རྩ་གཟུ*, *བཅུ་གཟུ*, and *བཅིད་རྩ*.

3. After the tens are frequently found some of these words, *ཐམ་པ*, *ཕྱག*, *ཚྭ*, denoting a collective or integral. *ཐམ་པ* is used, commonly, after the tens up to one hundred, *ཕྱག* after *བཅི*, *ཉིད*, &c. as well as after any smaller number, as in *བཅུ་གཟུག*, a week or seven night *ཚྭ*, after any great number in general, as *འདྲི་ཚྭ*, a myriad, *འབྲུམ་ཚྭ*, a hundred thousand, but sometimes it is used with the smaller numbers also.

4. *བཅོ་ལྔ* and *བཅོ་བཅིད* are now commonly used, instead of the ancient terms *བཅུ་ལྔ* or *བཅ་ལྔ*, (fifteen,) and *བཅུ་བཅིད* or *བཅ་བཅིད*, (eighteen)

5. The units follow the rest of the decades (twenty, thirty, forty, &c) in the same order as above given from 11 to 19, but, for expressing the decades themselves, there are two modes, as has been shown in the preceding table.

6. When the cardinals are reduplicated, they may be rendered in English thus *གཅིག་གཅིག*, single, only one, *གསུམ་གསུམ*, three by three (as in multiplication), three at once, three to each, &c. *དྲུག་དྲུག*, six by six, six at once, six to each, &c.

§ 108 From the above cardinals, numeral adjectives are formed by adding to them the termination *པེ* (sometimes *པ* or *མ*), as *གཅིག་པེ*, *གཉིས་པེ*, *གསུམ་པེ*, &c. consisting of one, two, three, &c. *གསུམ་རྩ་པེ*, consisting of or containing thirty, (Slocas, &c.), *འདྲེ་བཞི་མ*, containing four chapters

§ 109 From the same cardinals, adverbs are formed by putting before them the particle *ཅན*, (turn, time) as, *ཅན་གཅིག*, once, *ཅན་གཉིས*, twice, *ཅན་གསུམ*, thrice, *ཅན་བཞི*, four times, *ཅན་བཅུ*, ten times, *ཅན་བཅི*, a hundred times

§ 110 The ordinals are formed from the cardinals, by adding to them the article *པ* in general (and sometimes *མ* for the female). The first word is however an exception, since instead of *གཅིག་པ*, the first, *དང་པོ* is used but elsewhere the rule is regular ;

as བརྒྱ་མཆིག་པ་, the eleventh; གེར་མཆིག་པ་, the twenty-first, &c.; བཞི་ལ་པ་, second, བཟུམ་པ་, third, &c. all which are formed in conformity therewith.

§ 111. From the ordinals, adverbs are formed by affixing the letter མ, thus: དང་པོ་མ, first, the first time, in the first place; བཞི་པ་མ, secondly, the second time, in the second place; བཟུམ་པ་མ, thirdly, in the third place, and so on with all the rest.

*Note.* 1. Numerals are often expressed on registers, &c. by the letters of the alphabet, in the following manner:

The thirty simple letters of the alphabet, without vowel signs, (consequently pronounced with the inherent *a*) from ཁ to བ, denote the numerals from 1 up to 30. Thence by adding to each letter the *i* (འ) vowel sign in this manner, ཁི—མི, the numerals from 31—60 are designed. With the *u* (ུ) vowel sign, thus: ཁུ—མུ, the numerals from 61—90 are expressed. With *é* (ེ) thus: ཁེ—མེ, those from 91—120. Lastly, with the *o* (ེ) vowel, thus: ཁོ—མོ, the numerals from 121—150 are expressed

Should it be required to continue the register, &c., the letters or syllables of the whole former scheme, being made long, the numbering may be extended as far as 300, thus:

ཁོ—མོ	denote the numerals	151—180
ཁོའ—མོའ	ditto	181—210
ཁོུ—མོུ	ditto	211—240
ཁོེ—མོེ	ditto	241—270
ཁོོ—མོོ	ditto	271—300

*Note.* 2. In Tibetan books (especially in indexes and quotations from other works) there frequently occurs after these numeral letters some one of the syllables པ, པར, པ་ལ། པ, signifying such and such a volume, or any other thing; and པར or པ་ལ།, denoting in such and such a volume, &c.; as, ཁ་པ, the volume, (or any other thing) marked with the letter ཁ, or the first volume, &c.: again, ཁ་པར or ཁ་པ་ལ།, in the volume, &c. marked with the letter ཁ་ལ།, or in the 1st volume, &c.

These syllables are used in the same manner with all the other numerical letters.

## Pronouns.

§ 112. As there is no irregularity in the declension of the pronouns from the nominative singular, the other cases being formed according to the scheme of general declension exhibited above, (§. 86) it will be unnecessary here to decline every pronoun; the several varieties of them therefore need only be enumerated, with their signification in the nominative singular; and the declension will be confined to a few examples.

### § 113. THE PERSONAL PRONOUNS.

[illegible]

*Note.* Those that are marked *hon* are used respectfully. The pronouns तू, &c. 1; and the second person, तू, &c. are used both in the singular and in the plural sense, denoting a degree of civility or politeness, both in the speaker, and in the person or persons addressed.

§ 114. In the strictest sense, the personal pronouns are only these : ང་ཁྱཱ་, I; ཁྱོད་, *khyod*, thou ; ཁོ་, *kho*, he, she. But since the others also frequently occur, both in books and common conversation, when speaking with more or less degree of emphasis, and respect, they have been enumerated at length. The Tibetans make frequent use of the compound pronouns, in place of the simple ones.

§ 115. Since the personal pronouns enumerated above frequently occur in the instrumentive case, denoting, before a transitive verb, the agent ; which would be rendered among Europeans by the nominative, the instrumentive case of all these pronouns is here inserted at length.

*First Person.*

ངས་ or ང་ཡིས་,	by me, I.
བདག་གིས་,	ditto
ཁོ་ཤོས་ or ཁོ་ཤོ་ཡིས་, <i>m.</i>	ditto.
ཁོ་མོས་ or ཁོ་མོ་ཡིས་, <i>f.</i>	ditto.
ངེད་ཀྱིས་,	ditto.
ང་ཅག་གིས་,	ditto.
ང་འདྲ་གིས་,	ditto.
ང་བདག་གིས་,	ditto.
ང་གི་ཉེ་ཀྱིས་,	ditto.
ང་ཁོ་ནས་,	ditto.
ང་ནི་, emphatical and invariable before a transitive verb.	

བདག་འདྲ་གིས་,	by myself, I.
བདག་གི་ཉེ་ཀྱིས་,	ditto.
བདག་ཁོ་ནས་,	ditto.
ངེད་འདྲ་གིས་,	ditto.
ངེད་གི་ཉེ་ཀྱིས་,	ditto.
ངེད་ཁོ་ནས་,	ditto

*Second Person.*

ཁྱོད་ཀྱིས་,	by thee, thou ; you.
ཁྱེད་ཀྱིས་,	ditto.
ཁྱོད་འདྲ་གིས་,	by thyself ; thou, you.
ཁྱོད་གི་ཉེ་ཀྱིས་,	ditto.
ཁྱོད་ཁོ་ནས་,	ditto.
ཁྱེད་འདྲ་གིས་,	by yourself, you, (one.)
ཁྱེད་གི་ཉེ་ཀྱིས་,	ditto.
ཁྱེད་ཁོ་ནས་,	ditto.

*Third Person.*

ཁོས་ or ཁོ་ཡིས་, <i>com.</i>	by him, her, or he, she.
ཁོ་པས་, <i>m.</i>	ditto.
ཁོ་མས་, <i>f.</i>	ditto.
ཁོ་ང་གིས་, <i>com.</i>	by him, her, he or she.
ཁོ་ང་པས་, <i>m.</i>	ditto.
ཁོ་ང་མས་, <i>f.</i>	ditto.
ཁོ་འདྲ་གིས་,	by himself.
ཁོ་གི་ཉེ་ཀྱིས་,	ditto.
ཁོ་ང་འདྲ་གིས་,	ditto.
ཁོ་ང་གི་ཉེ་ཀྱིས་,	ditto.
གི་ཉེ་ཀྱིས་,	ditto.

§ 116. The nominative plural of the personal pronouns may be formed by adding either of the three following particles or plural signs: *ཅག*, *དག*, *མཐུན*; written also thus, *ཅག་མཐུན*, *དག་མཐུན*; as, *ང་ཅག*, or *ང་ཅག་མཐུན*, *འདྲུག་ཅག* or *འདྲུག་ཅག་མཐུན*, We; *ཁྱོད་ཅག* or *ཁྱོད་ཅག་མཐུན* and *ཁྱོད་དག* or *ཁྱོད་དག་མཐུན*, Ye or you; *ཁོ་ཅག* or *ཁོ་ཅག་མཐུན*, *ཁོང་ཅག* or *ཁོང་ཅག་མཐུན*, They.

§ 117. The first person plural is sometimes expressed by *འུ་ཤོལ* or *འོ་ཤོལ* *འུ་ཅག*, *འུ་ཐུ་ཅག* or *འུ་ཐུ་ཅག་མཐུན*, with or without the expletive *མཐུན* after them

The instrumentive case, or that of the agent, of the personal pronouns in the plural number, is formed by adding *གིས*, after *ཅག* and *དག*; by *ཞིས*, after *མཐུན*; and *ཞིས* after *འོ་ཤོལ*, as ;

<i>ང་ཅག་གིས</i> ,	by us, we, (I)
<i>ཁྱོད་དག་གིས</i> ,	by you, ye, (thou.)
<i>ཁོང་མཐུན་ཞིས</i> ,	by them, they.
<i>འོ་ཤོལ་ཞིས</i> ,	by us (me), we or I.

## § 118. DECLENSION OF PERSONAL PRONOUNS.

### First Person.

#### Singular.

#### Plural.

<i>Nom. &amp; Acc.</i> <i>ང</i> ,	I, me	<i>ང་ཅག</i> or <i>ང་ཅག་མཐུན</i> ,	we, us.
<i>Inst.</i> <i>ངས</i> or <i>ང་གིས</i> .	by me.	<i>ང་ཅག་གིས</i> , <i>ང་ཅག་མཐུན་ཞིས</i> ,	by us.
<i>Gen. or Pos.</i> <i>ངའི</i> or <i>ང་གི</i>	of me.	<i>ང་ཅག་གི</i> , <i>ང་ཅག་མཐུན་གི</i> ,	of us.
<i>Dat</i> <i>ང་ལ</i> , ( <i>ངའི་ལ</i> )	to me.	<i>ང་ཅག་ལ</i> , <i>ང་ཅག་མཐུན་ལ</i> ,	to me.
<i>Abl.</i> <i>ང་ནས</i> or <i>ང་ལས</i> .	from me	<i>ང་ཅག་ནས</i> , <i>ང་ཅག་མཐུན་ནས</i> ,	from us.

#### Also, Singular.

#### Plural

<i>Nom. &amp; Acc.</i> <i>ང</i> ,	I, (we)	<i>ངེད་ཅག</i> , <i>ངེད་མཐུན</i> or <i>ངེད་ཅག་མཐུན</i> ,	we, us.
<i>Inst.</i> <i>ངེད་ཞིས</i> ,	by me.	<i>ངེད་ཅག་གིས</i> , <i>ངེད་མཐུན་ཞིས</i> , &c	by us.
<i>Gen. or Pos.</i> <i>ངེད་ཞི</i> ,	of me.	<i>ངེད་ཅག་གི</i> , <i>ངེད་མཐུན་གི</i> , &c.	of us.
<i>Dat.</i> <i>ངེད་ལ</i> ,	to me.	<i>ངེད་ཅག་ལ</i> , <i>ངེད་མཐུན་ལ</i> , &c	to us.
<i>Abl</i> <i>ངེད་ནས</i> ,	from me.	<i>ངེད་ཅག་ནས</i> , <i>ངེད་མཐུན་ནས</i> .	from us.



## Also, Singular.

<i>Nom. &amp; Acc.</i>	བདག, I, myself, I, me.
<i>Inst.</i>	བདག་གིས, by me.
<i>Gen. or Poss.</i>	བདག་གི, of me.
<i>Dat.</i>	བདག་ལ, to me.
<i>Abl.</i>	བདག་ནས, from me.

## Plural.

བདག་ཅག or བདག་ཅག་རྣམས,	we, us.
བདག་ཅག་གིས, བདག་ཅག་རྣམས་ཀྱིས,	by us.
བདག་ཅག་གི, བདག་ཅག་རྣམས་ཀྱི,	of us.
བདག་ཅག་ལ, བདག་ཅག་རྣམས་ལ,	to us.
བདག་ཅག་ནས, བདག་ཅག་རྣམས་ནས,	from us.

## § 119. Second Person.

## Singular.

<i>Nom. &amp; Acc.</i>	ཁྱོད (also ཁྱེད) thou, thee.
<i>Inst.</i>	ཁྱོད་ཀྱིས, by thee.
<i>Gen. or Poss.</i>	ཁྱོད་ཀྱི, of thee.
<i>Dat.</i>	ཁྱོད་ལ, to thee.
<i>Abl.</i>	ཁྱོད་ནས, from thee.

## Plural.

ཁྱོད་ཅག or ཁྱོད་རྣམས,	you, ye.
ཁྱོད་ཅག་གིས, ཁྱོད་རྣམས་ཀྱིས,	by you.
ཁྱོད་ཅག་གི, ཁྱོད་རྣམས་ཀྱི,	of you.
ཁྱོད་ཅག་ལ, ཁྱོད་རྣམས་ལ,	to you.
ཁྱོད་ཅག་ནས, ཁྱོད་རྣམས་ནས,	from you.

## § 120. Third Person.

## Singular.

<i>Nom. &amp; Acc.</i>	ཁོ, he, she, him, her.
<i>Inst.</i>	ཁོས or ཁོ་གིས, by him or her.
<i>Gen. or Poss.</i>	ཁོའི or ཁོ་ལྱི, of him or her.
<i>Dat.</i>	ཁོ་ལ, to him or her.
<i>Abl.</i>	ཁོ་ནས, from him or her.

## Plural.

ཁོ་ཅག or ཁོ་ཅག་རྣམས, they, them.	
ཁོ་ཅག་གིས, &c.	by them.
ཁོ་ཅག་གི, &c.	of them.
ཁོ་ཅག་ལ, &c.	to them.
ཁོ་ཅག་ནས, &c.	from them.

## Also, Singular.

<i>Nom. &amp; Acc.</i>	ཁོང, he, she, him, her (respectfully).
<i>Inst.</i>	ཁོང་གིས, by him or her.
<i>Gen. or Poss.</i>	ཁོང་གི, of him or her.
<i>Dat.</i>	ཁོང་ལ, to him or her.
<i>Abl.</i>	ཁོང་ནས, from him or her.

## Plural.

ཁོང་རྣམས or ཁོང་ཅག, &c.	they, them.
ཁོང་རྣམས་ཀྱིས, &c.	by them.
ཁོང་རྣམས་ཀྱི, &c.	of them.
ཁོང་རྣམས་ལ, &c.	to them.
ཁོང་རྣམས་ནས, &c.	from them.

## § 121. POSSESSIVE PRONOUNS.

The genitives of the personals are likewise possessive pronouns. They are always put before the substantive, and remain unchanged in all the cases of both numbers.

*Possessives formed from the First Person.*

<i>Singular.</i>		<i>Plural.</i>	
ངའི or ང་ཡི, my, mine.		ང་ཚག་གི, our, ours.	
ཡང་ག་གི, ditto	,	ཡང་ག་ཚག་ཅམས་ཀྱི, ditto.	
ཁོ་ཡོད, ditto.		ཁོ་ཡོ་ཅམས་ཀྱི, ditto.	
ངང་གི, ditto.		ངེད་ཚག་གི, ditto.	
ང་འད་གི, ditto		ང་འད་དག་གི, ditto.	

*Second Person.*

<i>Singular</i>		<i>Plural</i>	
ཁོད་ཀྱི, they, thine.		ཁོད་ཚག་གི, your, yours.	
ཁྱེད་ཀྱི, do., (your.)		ཁྱེད་ཅམས་ཀྱི, ditto.	
ཁྱེད་འད་གི, ditto.	,	ཁྱེད་འད་དག་གི, ditto.	
ཁྱེད་ཉིད་ཀྱི, thine, your own.			

*Third Person*

<i>Singular.</i>		<i>Plural.</i>	
ཁོའི or ཁོ་ཡི, his, her.		ཁོ་ཚག་གི, their, theirs.	
ཁོང་གི, ditto.	,	ཁོང་ཅམས་ཀྱི, ditto	
ཁོ་འད་གི, his own, her own.		ཁོ་འད་དག་གི, ditto.	
ཁོང་ཉིད་ཀྱི, ditto.		ཁོང་ཉིད་དག་གི, ditto	

## § 122. DEMONSTRATIVES.

The *proximate* demonstrative pronouns are : འདི, this (which is also expressed emphatically, thus འདི་མི, འདི་ལོ་, འདི་ཉིད་, འདི་ཁོ་སྐ, འདི་ཁོ་སྐ་ཉིད་, this very person or thing ; འདི་སྐ, འདི་སོ་, འདི་སྐ, one, of this place, country, party, sect, profession, &c.) ཇི་ལྟེ, མ་གི, thus here , རུ་ཇི, རུ་ཉི, thus here, also sometimes occur.

The *remote* are . དེ, that (emphatically དེ་ཉི, དེ་ལོ་, དེ་ཉིད་, དེ་ཁོ་སྐ, དེ་ཁོ་སྐ་ཉིད་, that very person or thing , དེ་སྐ, དེ་སོ་, དེ་སྐ, one of that place or country, party, sect, profession), ཡང་གི, ཡང་གི, that there, འོ་, that, འོ་ཉི, that there, also sometimes occurs.

*Declension of འདི.**Singular.*

<i>Nom &amp; Acc.</i>	འདི,	this.
<i>Inst</i>	འདིས་ or འདི་ཡིས་,	by this
<i>Gen.</i>	འདིའི་ or འདི་ཡི་,	of this
<i>Dat.</i>	འདི་ལ་,	to this.
<i>Abl.</i>	འདི་ནས་,	from this.

*Plural.*

འདི་དག་,	འདི་ཚམས་,	these.
འདི་དག་གིས་,	འདི་ཚམས་ཀྱིས་,	by these.
འདི་དག་གི་,	འདི་ཚམས་ཀྱི་,	of these.
འདི་དག་ལ་,	འདི་ཚམས་ལ་,	to these.
འདི་དག་ནས་,	འདི་ཚམས་ནས་,	from these.

*Also, Singular.*

<i>Nom. &amp; Acc.</i>	དེ,	that.
<i>Inst.</i>	དེས་ or དེ་ཡིས་,	by that.
<i>Gen. &amp; Pos.</i>	དེའི་ or དེ་ཡི་,	of that.
<i>Dat.</i>	དེ་ལ་,	to that.
<i>Abl.</i>	དེ་ནས་,	from that.

*Plural.*

དེ་དག་ or དེ་ཚམས་,	those.
དེ་དག་གིས་, དེ་ཚམས་ཀྱིས་,	by those.
དེ་དག་གི་, དེ་ཚམས་ཀྱི་,	of those.
དེ་དག་ལ་, དེ་ཚམས་ལ་,	to those.
དེ་དག་ནས་, དེ་ཚམས་ནས་,	from those.

## § 123 INTERROGATIVE PRONOUNS.

The Interrogatives are : ལྟ, who ? གང་, which ? འདྲིན་, whether ? གྲི, what ? They are declined thus :

*Singular.*

<i>Nom. &amp; Acc.</i>	ལྟ,	who ?
<i>Inst</i>	ལྟས་ or ལྟ་ཡིས་,	by whom ?
<i>Gen &amp; Pos</i>	ལྟའི་ or ལྟ་ཡི་,	whose ? of whom ?
<i>Dat.</i>	ལྟ་ལ་,	to whom ?
<i>Abl.</i>	ལྟ་ནས་,	of, from whom ?

*Plural.*

ལྟ་དག་ or ལྟ་ཚམས་,	who.
ལྟ་དག་གིས་, ལྟ་ཚམས་ཀྱིས་,	by whom.
ལྟ་དག་གི་, ལྟ་ཚམས་ཀྱི་,	of whom.
ལྟ་དག་ལ་, ལྟ་ཚམས་ལ་,	to whom.
ལྟ་དག་ནས་, ལྟ་ཚམས་ནས་,	from whom.

*Singular.*

<i>Nom. &amp; Acc.</i>	གང་,	which, whether ?
<i>Inst.</i>	གང་གིས་,	by which ? by whom ?
<i>Gen</i>	གང་གི་,	whose ?
<i>Dat.</i>	གང་ལ་,	to which ? to whom ?
<i>Abl.</i>	གང་ནས་,	from which ?

*Plural.*

གང་དག་ or གང་ཚམས་,	
གང་དག་གིས་,	གང་ཚམས་ཀྱིས་,
གང་དག་གི་,	གང་ཚམས་ཀྱི་,
གང་དག་ལ་,	གང་ཚམས་ལ་,
གང་དག་ནས་,	གང་ཚམས་ནས་,

*Singular.**Plural.*

<i>Nom. &amp; Acc.</i>	ཅི,	what ?	ཅི་དག,
<i>Inst.</i>	ཅིས་ or ཅི་ཡིས་,	by what ?	ཅི་དག་གིས་,
<i>Gen. &amp; Pos.</i>	ཅིའི་ or ཅི་ཡི་,	of what, &c.	ཅི་དག་གི་,
<i>Dat.</i>	ཅི་ལ་,	to, for what ?	ཅི་དག་ལ་,
<i>Abl.</i>	ཅི་ནས་,	of, from what ?	ཅི་དག་ནས་.

*Note.* The above interrogatives frequently assume the particle ཞིག, after them. thus ཟླ་ཞིག, who ? (quisnam ?) གང་གིས་, which ? ཅི་ཞིག, what ? (quidnam ?) And then the postpositive particles must be added accordingly.

## § 124. RELATIVES.

The above interrogatives: ཟླ, who ? གང་, which ? are used in a relative sense likewise. Instead of ཟླ, sometimes གང་ཟླ, (he that, that which) is used. Other relatives are གང་གིས་, whichever, whatever; ཅི་ or གང་ཅི, that which, what. They may be declined accordingly to the former examples.

## § 125. RECIPROCALLS.

The reciprocals are, འང, བདག, ཁྱིད, འང་གིད, བདག་གིད, signifying : self, one's self.

## EXAMPLES.

*Singular.**Plural.*

<i>Nom &amp; Acc.</i>	འང,	self, one's self.	འང་དག་ or འང་མཁས་,	our, your or themselves.
<i>Inst.</i>	འང་གིས་.	by one's self.	འང་དག་གིས་,	by selves
<i>Gen. &amp; Pos.</i>	འང་གི་.	of one's self.	འང་དག་གི་,	to selves.
<i>Dat.</i>	འང་ལ་.	for one's self.	འང་དག་ལ་,	for selves.
<i>Abl.</i>	འང་ནས་	of, from one's self.	འང་དག་ནས་,	of, from selves.

*Also, Singular.**Plural.*

<i>Nom. &amp; Acc</i>	ཁྱིད, self	ཁྱིད་མཁས་ or ཁྱིད་དག, selves.
	&c. &c.	&c. &c.

## § 126. PRONOMINAL ADJECTIVES.

ཐམས་ཅད་, every, all, the whole.

གཞན, other.

ཀླ, all.

གཞན་གྱིས་, another.

འགའ, some.

ལྟ་གྲིས་, any one.

འགའ་གྲིས་, some one, some body.

རི་གྲིས་, any thing.

འགའ་ཡང་, (with any negatives,) no one,  
none.

འཇམ་གྲིས་, only, mere.

སྟུ་ཡང་, every one, each.

ཁ་རྒྱུ, }  
ལ་ལ, }  
ལ་ལ་གྲིས་, }

some, some one.

སྟུ་ཡང་ཆེད་པ་, whoever, whosoever.

གང་ཡང་, either, each, every one.

གང་ཡང་ཆེད་པ་པ་, whichever, whichever.

ཡང་གི་, }  
རང་, }

one's self.

རི་ཡང་, every thing

རི་ཡང་ཆེད་པ་, whatever.

*Note.* སྟུ་ཡང་, གང་ཡང་ and རི་ཡང་, when followed by any of the negative or prohibitive particles མ་, མི་, མེད་, མིན་, may be expressed by, none or no one, neither, nothing.

## VERBS

§ 127. Among the verbs there are no terminations in any tense whatever, expressive of persons. It is the preceding noun, pronoun, or the context that must show them. There are many impersonal or indefinite locutions or expressions formed by the participles : present, past, and future. Those of the participle future in ད་ or དེ་དེ་ and བཅུ་དེ་, may be often expressed in English by 'you must,' or 'you must not,' 'we must,' or 'we must not.'

§ 128. The participle present, as a verbal noun, might be taken for the theme of a verb, for fixing the signification of it in a Dictionary, as the Tibetans sometimes do. But, as it is more common, and more consonant with our ideas to take the infinitive, I have most frequently done so. The participle present terminates always in one of the articles ད་ or བཅུ་. It is a participial noun, and may be taken both adjectively and substantively; as བྱེད་པ་, doing or a doing; འགྲོ་བ་, walking (going), or walking (a going); ཁྱེད་པ་, speaking, a speaking, speech.

When it denotes the agent, the article may be expressed in several modes; as for a male: བྱེད་པ་ for བྱེད་པ་པ་, a doer; བྱེད་པོ་ for བྱེད་པ་པོ་, the doer or maker; for a female:

ཐེང་མ་ for ཐེང་མ་མ་, a female agent ; ཐེང་མོ་ for ཐེང་མ་མོ་, the (female) doer or maker. Such participial nouns are frequently expressed also by adding to the root either ཐེང་ or མཚན་, or sometimes both, thus: ཐེང་མཚན་, (with or without the articles ཡ་, for the male and མ་ for the female,) as: འཛོལ་ཐེང་མ་ m. f. འཛོལ་མཚན་ཐེང་མ་ m. f. འཛོལ་ཐེང་མཚན་, a walker.

§ 129. The infinitive is formed by affixing a འ, to the ཡ་ or ར་ terminations of the participial noun ; as, ཐེང་ཡའ་, to do, make ; འཛོལ་ཡའ་, to go, walk. By the infinitive is expressed the supine and the gerund also ; but, instead of ཡའ་ and རའ་, the latter may assume any of the postpositive particles ཅེ, ཅ, རྩ, or འ་, ཡེ ; as, ཐེང་ཅེ, for doing, to do ; འཛོལ་ཅེ, for going, to go ; རྩོམ་ཅེ, for reading, to read ; གཟིགས་ཡེ, for looking on, to look on ; རྩེ་ཅེ or རྩེ་འ་, for eating, to eat.

§ 130 The indicative present is expressed in the several modes following ;

1. By the simple root of the verb, dropping the infinitive sign (ཡའ་ or རའ་) ; as ཐེང་, he does ; འཛོལ་, he goes.

2. By the reduplication of the final letter of the root, with the addition of the འ vowel over it ; as, ཐེང་འོ་, he does, འཛོལོ་, he walks ; also འཛོལ་གོ་, he is or sits, གཞུང་འོ་, he commands, ཡོང་འོ་, there is, ཡིན་འོ་, it is, འཇུག་འོ་, he performs, རྩོམ་འོ་, he thinks, གཞུང་, he speaks, འཇུང་འོ་, he will be, གསོན་འོ་, he begs, རྟོགས་འོ་, he knows.

3. By adding to the infinitive, ཐེང་ or ཐེང་འོ་, and dropping the infinitive sign before them ; as, འཛོལ་ཡའ་ཐེང་ or འཛོལ་ཐེང་, he does walk ; རྩེ་ཡའ་ཐེང་ or རྩེ་ཐེང་, he does eat.

4. By adding, after the root of the verb, བཞིན་ཡེ ; or either of the auxiliaries, འཇུག་, རྩེང་, preceded by any of the particles, ཐིན་, གིན་, ཐིན་, འིན་ or ཡིན་, (agreeably to the final letter of the root ;) as, ཐེང་མཞིན་ཡེ or ཐེང་ཐིན་འཇུག་, ཐེང་ཐིན་རྩེང་, is doing ; འཛོལ་མཞིན་ཡེ or འཛོལ་ཐིན་འཇུག་, འཛོལ་ཐིན་ (or འཛོལ་ཡིན་) རྩེང་ is going or walking.

§ 131. The root of the perfect participle, preterite or past tense, and of the participle passive, is the same. It is formed regularly in some verbs, by affixing ར་ to the root of the indicative present ; as, from གཞུང་, he commands ; གཞུང་མ་, commanded. Some drop the འ prefix only ; others drop the འ prefix, and assume a ར་ affix ; as, from འཇུང་, he becomes, ཇུང་, is become, grown ; from འབྲི་, he writes, བྲི་མ་, wrote, written. In other cases the past tense is formed irregularly. It assumes frequently one of the particles, ཐིན་, ཇུང་, ཡིན་, རྩེང་, རྩེང་མ་

§ 132. The imperfect and pluperfect are formed by adding to the root of the present and perfect tense the auxiliary verb, འཇུག་མ་, was ; as, from འོང་ཡའ་, to come :

འོང་འཇག་པ, was coming ; འོངས་འཇག་པ, had come. But, as an historical imperfect, and pluperfect, they are commonly expressed thus: the imperfect by the participle perfect in པ; as, ཐུས་པ, he said ; and the pluperfect, by adding to the former ཡིན་པ ; as, ཐུས་པ་ཡིན་པའི ཐུས་ཡིན་པ, he had said.

§ 133. The indicative future is formed regularly, in many verbs, from the infinitive, by adding འགྱུར ; as, ཐེད་པར་འགྱུར, will or shall do: (sometimes the infinitive sign is dropped; as, ཐེད་འགྱུར.) The participle futures in ཅ, པར་ཅ་པ or པར་ཅ་པ, are formed, in many verbs, especially neuters, from the root of the indicative present; as འཇོག་ཅ, འཇོག་པར་ཅ་པ, about to go, to be gone. In other cases, they are formed from the roots of the irregular future tenses.

§ 134. The imperative, in some cases, is the same with the root of the present or preterite indicative; as, in འཇག, do sit ; འོང, go away. In some instances the inherent *a* or expressed *é* of the above mentioned tenses or their roots, are changed into *o*; as, from བ, to eat, (or he eats,) བོ, do eat ; from སེལ, he cures ; སོལ, do cure from སེམས, he thinks ; སོམས, do think, consider ; sometimes ས, also is affixed ; as, from ཐ, he says, speaks ; ཐོས་ཤིག, say, do speak.

§ 135. The subjunctive present (or hortative or precative mood,) is formed regularly from the imperative, by adding any of the particles, ཅིག, ཞིག, ཤིག ; as in རྒྱུ་ཅིག, let him read, he may read ; འོང་ཞིག, let him go, he may go ; སོམས་ཤིག, let him consider, he may consider ; or from the infinitive, by adding ཐུར་ཅིག, ཤོག or ཤོག་ཅིག, signifying let, may ; as, སེམ་པར་ཐུར་ཅིག, (also སེམ་ཐུར་ཅིག,) may (he) know or be acquainted with it ; འོང་པར་ཤོག or ཤོག་ཅིག, may it come or happen.

§ 136. The conditional forms of the conjunctive mood are formed by adding ན (na) to the roots of the indicative present and preterite : as, ཐེད་ན, if you would do, and ཐུས་ན, if you may have done. The conjunctive future may be expressed by the past tense, with the future sign འགྱུར, as, ཐུས་པར་འགྱུར, shall have done ; བཞག་པར་འགྱུར, shall have read over or perused.

§ 137. When the roots of the indicative present, preterite, and future tenses, and that of the imperative, are known, the rest may be formed regularly by certain adventitious particles or auxiliary verbs.

How the roots alluded to are expressed in many verbs, will be shown, by numerous examples, below.

§ 138. Although there be some verbs in this tongue that commence with a single consonant, and of which the roots never change, the several tenses being distinguished by some additive terminations; yet the greatest part of the verbs, besides such terminations, assume one of the five prefixes (ཁ་ད་པ་མ་འ,) for the formation of the present, preterite, and future tenses; causing hence many irregularities: these are exhibited in the following scheme, under 10 heads according to the 10 radical letters, ར་ག་ཅ་ཏ་ཨ་ད་པ་མ་འ་རྩ་, preceded by འ, in the indicative present.

§ 139. No. 1.

<i>Indicat. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>imperat.</i>	<i>signification.</i>
འལ་	མལ་མྱིན	མལ་	ཞལ་	<i>v. a.</i> to spin, &c.
འཇུ་	མཇུ་མྱིན	མཇུ་	ཇུ་	<i>v. a.</i> to carry, to respect, &c.
འཇུག་	མཇུག་མྱིན	མཇུག་	ཇུག་	<i>v. a.</i> to bind, tie.
འཇིང་	མཇིང་མྱིན	མཇིང་	ཇིང་	<i>v. a.</i> to conduct, lead.
འཇུད་	མཇུད་མྱིན	མཇུད་	ཇུད་	<i>v. a.</i> to wash.

In verbs like those here enumerated, the imperative is formed from the indicative present, by dropping the འ prefix, and turning the inherent *a* into the expressed *o* vowel. The future, likewise, is formed from the indicative present, by changing the འ into the མ prefix, and the aspirate ར, into the sharp ཏ. The preterite is formed from the future by adding མྱིན; or མྱིན, (the sign of the preterite tense.)

§ 140. No. 2.

<i>Ind. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>imperat.</i>	<i>signification.</i>
འཇུག་མྱིན	མཇུག་	དཇུག་	ཇུག་	<i>v. a.</i> to draw down, call, summon.
འཇུ་མྱིན	མཇུ་	དཇུ་	ཇུ་	<i>v. a.</i> to destroy, kill, murder, slay.
འཇུག་མྱིན	མཇུག་	དཇུག་	ཇུག་	<i>v. a.</i> to hinder, prohibit.
འཇུང་མྱིན	མཇུང་	དཇུང་	ཇུང་	<i>v. a.</i> to fill, replenish.
འཇུབ་མྱིན	མཇུབ་	དཇུབ་	ཇུབ་	<i>v. a.</i> to cover, overspread.
འཇུལ་མྱིན	མཇུལ་	དཇུལ་	ཇུལ་	<i>v. a.</i> to load.
འཇུས་མྱིན	མཇུས་	དཇུས་	ཇུས་	<i>v. a.</i> to split, cleave.
འཇོད་མྱིན	མཇོད་	དཇོད་	ཇོད་	<i>v. a.</i> to build, construct.



<i>Ind. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>imperat.</i>	<i>signification.</i>
ଠସେ	ସଠସ	ଠସୁ	ଠସ,	<i>v. a.</i> to scatter, sprinkle.
ଠସେ	ସଠେ	ଠସେ	ଠସ,	<i>v. a.</i> to unfold, explain.

In such verbs as the preceding, the future is formed from the indicative present by turning the ଠ prefix into that of ଠ, and the expressed *e* vowel into the inherent *a*, and by dropping the second affix ସ. From the future, the preterite is formed by turning the ଠ into ସ, and the hard ଠ into the sharp ଠ. The imperative is formed from the indicative present, by dropping the ଠ, and the second affix ସ; and by turning the hard ଠ into the aspirate ଠ, and the *e* vowel into *o*.

In the following eight numbers, the analysis of the several tenses will be left to the learner's sagacity.

#### § 141. No. 3.

<i>Ind. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>imperat.</i>	<i>signification.</i>
ଠସ	ସଠସ	ସଠସ	ଠସ or ଠସ,	<i>v. a.</i> to travel through or over; to go or pass up and down.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to keep, hold, wear.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to explain, tell.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to conceal, hide.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to prepare, make ready.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to bind, tie, fasten.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to mount, ascend.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to fetch up water, to irrigate, water.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to promise, assure.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to split, cleave; to confess, &c.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to prepare, make ready.

#### § 142. No. 4.

<i>Ind. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>imperat.</i>	<i>signification.</i>
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to weigh, ponder, &c.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to destroy, &c.
ଠସ	ସଠସ	ସଠସ	ଠସ,	<i>v. a.</i> to suck, draw out, &c.

<i>Ind. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>imperat.</i>	<i>signification.</i>
ଠେଁ	ଠିଁ	ଠାଁ	ଠିଁ	<i>v. a.</i> to depose, divest.
ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to digest, concoct.
ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to put, make, cause.
ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to subdue, make tame.
ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to express, milk.
ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to put, place, lay down.
ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to subdue, conquer, overcome, &c.

## § 143. No. 5.

ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to grind ; weave.
ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to let fall in drops.
ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to drink, to drink up.
ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to cut to small pieces.
ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to scatter, diffuse.

## § 144. No. 6.

ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to spread on the ground
ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to subdue, break.
ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to lift up.
ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to cast, throw, &c.
ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to tie, bind.
ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to utter, eject, &c.

## § 145. No. 7.

ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to separate.
ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to make less, subtract.
ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to take by force.

## § 146. No. 8.

ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	} <i>v. a.</i> to bore, to pierce,
ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	
ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to put off.
ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to vault, overarch.
ଠେଁ	ଠାଁ	ଠାଁ	ଠେଁ	<i>v. a.</i> to offer, present, give.

འཕྱེད་པ་	ཕྱེད་	དཔལ་	ཕྱེད་,	v. a. to make descend, to let down.
འཕྱིན་	ཕྱིན་	དཔྱང་	ཕྱིན་,	v. a. to draw or pull out.
འཕྲེད་	ཕྲེད་	དཔེ་	ཕྲེད་,	v. a. to separate, divide, open.

## § 147. No. 9.

འཕྲོག་	ཕལ་གལ་	ཕལ་གལ་	ཕྲོག་	v. a. to sift, strain.
འཕྲོག་	ཕལ་གལ་	ཕལ་གལ་	ཕྲོག་ or ཕྲོག་,	v. a. to repay, give an equivalent for.
འཕྲོར་	ཕལ་རྒྱུ་	ཕལ་རྒྱུ་	ཕྲོར་,	v. a. to express, squeeze.
འཕྲོལ་	ཕལ་ལོ་	ཕལ་ལོ་ or ཕལ་ལོ་,	ཕྲོལ་,	v. a. to hurt, to do harm to.
འཕྲོད་	ཕལ་ལྟ་	ཕལ་ལྟ་	ཕྲོད་,	v. a. to boil, dress ; dye, tinge.
འཕྲོམ་	ཕལ་མལ་	ཕལ་མལ་	ཕྲོམ་,	v. a. to sew, stitch.
འཕྲོས་	ཕལ་སྐྱེ་	ཕལ་སྐྱེ་	ཕྲོས་	v. a. to feed, keep, nourish ; to keep alive.

འཕྲོག་	ཕལ་གལ་	ཕལ་གལ་	ཕྲོག་,	v. a. to cut, hew, engrave ; to prick, goad.
འཕྲོད་	ཕལ་ལྟ་	ཕལ་ལྟ་	ཕྲོད་,	v. a. to sell.
འཕྲོད་ v. འཕྲོད་,	ཕལ་ལྟ་	ཕལ་ལྟ་	ཕྲོད་,	v. a. to boil, dress ; dye, tinge.
འཕྲོལ་	ཕལ་ལོ་རྒྱུ་	ཕལ་ལོ་	ཕྲོལ་,	v. a. to seek, search after.

## § 148. No. 10.

འཕྲུང་	ཕུང་	ཕུང་	ཕུང་,	v. a. to take, seize.
འཕྲུག་	ཕུག་	ཕུག་	ཕུག་,	v. a. to fit, or set, fix, plant.
འཕྲུད་	ཕུད་	ཕུད་	ཕུད་,	v. a. to convert, turn, make enter into.
འཕྲུམ་	ཕུམ་	ཕུམ་	ཕུམ་,	v. a. to shut, close.
འཕྲུར་	ཕུར་	ཕུར་	ཕུར་,	v. a. to shun, avoid.
འཕྲུལ་	ཕུལ་	ཕུལ་	ཕུལ་,	v. n. to creep in.
འཕྲུད་	ཕུད་	ཕུད་	ཕུད་,	v. a. to hold, keep, receive.
འཕྲུམ་	ཕུམ་	ཕུམ་	ཕུམ་,	v. n. to blush, to be ashamed for.

§ 149. *Observations on the five prefixes (ག་ ད་ བ་ མ་ འ་)*

These letters, prefixed to any letter, syllable or word, occur, as has been seen, among other parts of speech as well as the verbs ; but it is among the verbs especially that their utility is conspicuous ; the formation of the indicative present, preterite, and future tenses depending principally on them.

§ 150. Use of the prefix *མ*:

In some verbs, it is retained in all tenses, as :

<i>Ind. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>imperat.</i>	<i>signification.</i>
མཐི	མཐིལ	མཐི་པར་འགྱུར	མཐིས་ཐིག, to make water.	
མཁོག	མཁོགས	མཁོག་པར་འགྱུར	མཁོགས་ཐིག, to cover.	
མཁྱང	མཁྱངས	མཁྱང་པར་འགྱུར	མཁྱང་ཐིག, to command, say.	
མནས	མནས་ཐིག	མནས་པར་འགྱུར	མནས་པར་ } <i>v. n.</i> to dwell, be. གྱུར་ཐིག, }	

With some verbs it is used only in the present and future (and sometimes in the imperative too) as :

མཅོད	མཅད	མཅད	ཅོད or མཅོད, <i>v. a.</i> to cut, to cut off.
མཏོད	མཏད <i>v.</i> མཏངས	མཏད	ཏོད, <i>v. a.</i> to give.
མཏོད	མཏད	མཏད	ཏོད, <i>v. a.</i> to commit to, to entrust.
མསོད	མལད	མསད	སོད or མསོད, to kill, slay, murder.
མསོན	མལན	མསན	མསོན, to hear, hearken to.

With many verbs it is used only in the future, as may be seen in the above scheme Nos. 4, 5, 6, 9, 10

§ 151. Use of the prefix *ད*:

In some verbs it is retained in all tenses, as :

<i>Ind. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>imperat.</i>	<i>signification.</i>
དཔོག	དཔགས	དཔག	དཔོག, <i>v. a.</i> to measure, weigh, ponder.	
དཔོར	དཔར་ཐིག	དཔར	དཔོར, <i>v. a.</i> to dictate, tell what to write.	
དཔྱད	དཔྱངས	དཔྱང	དཔྱད, <i>v. a.</i> to hang, to hang down.	
དཔྱད	དཔྱད་ཐིག	དཔྱད	དཔྱད, <i>v. a.</i> to try, prove, judge, examine.	

In some instances, it is found only with the preterite and future tenses, as :

འབྱུག	འབྱུགས	འབྱུག	ཁྱུག, <i>v. a.</i> to trouble, stir up.
འབྱེལ	འབྱེལ་ཐིག	འབྱེལ	ཁྱེལ, <i>v. a.</i> to make a noise with a musical instrument to play on

In many verbs, it is used only in the future, as may be seen above, Nos. 2, 7, 8.

§ 152. *Use of the prefix བ :*

In a few verbs, it is retained in all tenses, as :

བཤོད	བཤོས	བཤོ	བཤོས་ཤོག, <i>v. a.</i> to divide, to give in share.
བཟིད	བཟིས	བཟི	ཟིས, <i>v. a.</i> to do, make.
བཟུད	བཟུས	བཟུ	ཟུས, <i>v. a.</i> to cleanse (rice, &c.) by beating.

In many verbs, the བ is prefixed only to the preterite tense, as བཤོས་ཤོག to be seen in many instances above, Nos. 2, 4, 6, 10

In some verbs it is used both in the preterite and future tenses, as བཤོས་ཤོག་པར་ to be seen above, Nos. 1, 3, 5.

§ 153. *Use of the prefix མ :*

The མ prefix is retained in all tenses with some verbs, as :

མཚི	མཚིཔ	མཚི་བཟུང་, <i>v. n.</i> to go, repair to.
མཐོང	མཐོང་བྱོན	མཐོང་བཟུང་, <i>v. a.</i> to see, to look on.

In a few instances it is used only in the preterite and future tenses; as མཐོང་བྱོན་པར་, *v. a.* to hear fully, to listen to ; and in མནན་པར་, *v. a.* to depress, ravish, to outdo.

§ 154. *Use of the prefix འ :*

Of the five prefixes, this is the one most extensively employed with the verbs. It is retained in some verbs in all the three tenses, as :

<i>Ind. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>signification.</i>
འཇིག	འཇིགས	འཇིག་པར་འགྱུར་,	<i>v. n.</i> to stick to or together.
འཇུག	འཇུགས	འཇུག་པར་འགྱུར་,	<i>v. n.</i> to be troubled or stirred up.
འགག	འགགས	འགག་པར་འགྱུར་,	<i>v. n.</i> to stop, stay, still.
འཐུང	འཐུངས	འཐུང་བཟུང་འགྱུར་,	<i>v. a.</i> to drink
འདེལ	འདེལས	འདེལ་བཟུང་འགྱུར་,	<i>v. n.</i> to pass, go away, die.
འཇུག	འཇུགས	འཇུག་པར་འགྱུར་,	<i>v. n.</i> to assemble, gather together.

It is dropped very frequently in the preterite, as :

འཇིགས	ཇིགས	འཇིགས་པར་འགྱུར་,	<i>v. a.</i> to carry
འཇིགས	ཇིགས	འཇིགས་པར་འགྱུར་,	<i>v. a.</i> to lead, conduct
འགགས	གགས	འགགས་པར་འགྱུར་,	<i>v. n.</i> to be split or cleft.
འཐུངས	ཐུངས	འཐུངས་པར་འགྱུར་,	<i>v. n.</i> to become, grow, change, turn.
འཇུགས	ཇུགས	འཇུགས་པར་འགྱུར་,	<i>v. n.</i> to be spent entirely.



<i>Ind. pres.</i>		<i>pret.</i>	<i>fut.</i>	<i>signification.</i>
from	ରସିଷ	ସିଷ	ରସିଷ'ସ'ରଞ୍ଜି, <i>v. n.</i>	to roll down, to shrink.
	ସିଷ	ସସିଷ'ସିଷ	ସସିଷ, <i>v. a.</i>	to roll, wrap up.
from	ରଞ୍ଜି	ଞ୍ଜି	ରଞ୍ଜି'ସ'ରଞ୍ଜି, <i>v. n.</i>	to be ready, be accomplished.
	ଞ୍ଜି	ସଞ୍ଜି	ସଞ୍ଜି, <i>v. a.</i>	to make ready, accomplish.
from	ଉଠିବ	ଉଠିବ	ଉଠିବ'ସ'ରଞ୍ଜି, <i>v. n.</i>	to arise, stand up.
	ଉଠିବ	ସଞ୍ଜି	ସଞ୍ଜି, <i>v. a.</i>	to raise, erect.
from	ଉଠିବ	ଉଠିବ	ଉଠିବ'ସ'ରଞ୍ଜି, <i>v. n.</i>	to be loosened, untied.
	ଉଠିବ or ଉଠିବ	ସଞ୍ଜି	ଢ଼ିଷ, <i>v. a.</i>	to loosen, untie; explain; de-
	ଞ୍ଜି	ସଞ୍ଜି'ସିଷ	ସଞ୍ଜି, } <i>liver, save.</i>	
from	ଢ଼ିଷ	ଢ଼ିଷ	ଢ଼ିଷ'ସ'ରଞ୍ଜି, <i>v. n.</i>	to break.
	ଢ଼ିଷ	ସଢ଼ିଷ	ଢ଼ିଷ'ସ'ରଞ୍ଜି, <i>v. a.</i>	to break.
from	ଢ଼ିଷ	ଢ଼ିଷ	ଢ଼ିଷ'ସ'ରଞ୍ଜି, <i>v. n.</i>	to be rent, dissolved.
	ଢ଼ିଷ	ସଢ଼ିଷ	ଢ଼ିଷ, <i>v. a.</i>	to cut off, divide.
from	ଢ଼ିଷ	ଢ଼ିଷ	ଢ଼ିଷ'ସ'ରଞ୍ଜି, <i>v. n.</i>	to issue, be uttered.
	ଢ଼ିଷ	ସଢ଼ିଷ	ଢ଼ିଷ, <i>v. a.</i>	to utter, eject.
from	ଢ଼ିଷ	ଢ଼ିଷ	ଢ଼ିଷ'ସ'ରଞ୍ଜି, <i>v. n.</i>	to assemble, gather together.
	ଢ଼ିଷ	ସଢ଼ିଷ	ସଢ଼ିଷ, <i>v. a.</i>	to collect, gather together, amass.
from	ଢ଼ିଷ	ଢ଼ିଷ	ଢ଼ିଷ'ସ'ରଞ୍ଜି, <i>v. n.</i>	to agree with, be in concord.
	ଢ଼ିଷ	ସଢ଼ିଷ	ସଢ଼ିଷ, <i>v. a.</i>	to make agree, reconcile.
from	ଢ଼ିଷ	ଢ଼ିଷ	ଢ଼ିଷ'ସ'ରଞ୍ଜି, <i>v. n.</i>	to increase, be augmented.
	ଢ଼ିଷ	ସଢ଼ିଷ	ଢ଼ିଷ'ସ'ରଞ୍ଜି, <i>v. a.</i>	to augment, &c.
from	ଢ଼ିଷ	ଢ଼ିଷ	ଢ଼ିଷ'ସ'ରଞ୍ଜି, <i>v. n.</i>	to shift, change, transmigrate.
	ଢ଼ିଷ	ସଢ଼ିଷ	ଢ଼ିଷ'ସ'ରଞ୍ଜି, <i>v. a.</i>	to shift, change.
from	ଢ଼ିଷ	ଢ଼ିଷ	ଢ଼ିଷ'ସ'ରଞ୍ଜି, <i>v. n.</i>	to withdraw from, be separated.
	ଢ଼ିଷ	ସଢ଼ିଷ	ଢ଼ିଷ, <i>v. a.</i>	to separate.
from	ଢ଼ିଷ	ଢ଼ିଷ	ଢ଼ିଷ'ସ'ରଞ୍ଜି, <i>v. n.</i>	to grow less.
	ଢ଼ିଷ	ସଢ଼ିଷ	ଢ଼ିଷ, <i>v. a.</i>	to make less, subtract.
from	ଢ଼ିଷ	ଢ଼ିଷ	ଢ଼ିଷ'ସ'ରଞ୍ଜି, <i>v. n.</i>	to descend, fall, flow.
	ଢ଼ିଷ	ସଢ଼ିଷ	ଢ଼ିଷ, <i>v. a.</i>	to make descend, let down.

<i>Ind. pres.</i>	<i>pret.</i>	<i>ful.</i>	<i>signification.</i>
from འབྱུང་	ལྷུང	འབྱུང་པར་འབྱུང་	<i>v. n.</i> to come forth, to be produced ; be, become.
འཇོན	ལྷུང	འཇོན་	<i>v. a.</i> to draw, pull out, &c.
from འབྲེ	འབྲེ	འབྲེ་པར་འབྲུམ་	<i>v. n.</i> to open, be divided, separated.
འབྲེད	མེ	དམེ	<i>v. a.</i> to open, separate, analyse.
from འཇོག	ཐགས	འཇོག་པར་འབྱུམ་	<i>v. n.</i> to drop, fall in drops.
འཇོག	པའོགས	པའོག་པར་འབྱུམ་	<i>v. a.</i> to strain, let fall in drops.
from རྩེ	རྩེས	རྩེ་པར་འབྱུམ་	<i>v. n.</i> to be born, or produced.
རྩེད	པརྩེད་མོན	པརྩེད་	<i>v. a.</i> to generate, produce.
from རྩལ	རྩལ་མོན	རྩལ་པར་འབྱུམ་	<i>v. n.</i> to set, sink.
ཕུལ	པུལས	པུལ་	<i>v. a.</i> to abolish, destroy.

From the above examples, the intelligent learner may see, by what contraction, addition or transformation, the actives are usually derived from their respective neuters. In many cases, both the neuter and active are sounded alike, although they differ considerably in orthography.

§ 156. For expressing the substantive verb (am, art, is, are; there is, there are) the Tibetans use several terms, according as they speak to inferiors, equals, or superiors, with more or less respect or politeness. Those terms, or substantive verbs, are: ཡིན, རྟོག, འདུག, བཞུགས, མཆིས, འགས, མངའ, གངའ, མང, མོང, འཇོག, གནས, ལྷང, བཞིན་པ. The negatives of them are thus expressed: མིན་པ་ or མ་ཡིན, མེད, མི་འདུག, མི་བཞུགས, མ་མཆིས, མ་འགས, མི་མངའ, མི་གངའ་ལོད་མིན, མི་འཇོག, མི་གནས, མི་ལྷང, མི་བཞིན་པ. They stand in the indicative present, and are invariable after every person of both numbers. Their signification, in general, may be expressed, in English, by am, art, is, are; it is; there is, there are; by the inflection of *do* and *have*. The term འཇོག especially, is used like the auxiliaries *do* and *have* in English, instead of the repetition of the verb of the preceding sentence, as in ཞེས་པས་མ་འཇོག་པོ, do you know? I do.

All the above enumerated verbal roots (or substantive verbs) have no variation. When inflected in the several tenses, they are formed by the same particles, as have been before set forth; and especially by the inflexion of the auxiliary verb འབྱུམ་, and, for the past tense, རྩེད་



§ 157. These substantive verbs frequently occur, when used emphatically, (but with the same signification,) in the form of having the final letter reduplicated with the *o* vowel over them, thus: ཡིན་ནོ *yin-no*, ཡོད་དོ *yod-do*, འདུག་གོ *hdug-go*, བཞུགས་སོ *bzhugs-so*, མཆིས་སོ *mchhis-so*, ལགས་སོ *lags-so*, མངའ་འོ or མངའོ *mñaho*, གདའོ *gdaho*, མད་དོ *mad-do*, མོད་དོ *mod-do*, འཛམ་ལོ *htskal-lo*, གནས་སོ *gnas-so*, སྒྲང་འོ *snang-go*, བཞིན་པའོ *phzin-paho*.

By such reduplication the substantive verb may be expressed with every sort of noun; as, དཀོ, I am; བདག་གོ, I am, it is I; དེ་དག་གོ, those are, or it is they (or those); རྒྱུ་ལོ, thou art; གཅུ་མ་གོ, there are three; མིང་ངོ, it is wood or tree; ཉན་གོ, it is black; དེ་ལྟར་འོ, it is so.

### § 158. *Examples of the above substantive verbs*

ཁོ་ཆེན་པོ་ཡིན, he is great; དེ་ལྟར་ཡིན་ནོ, it is so; འདི་ནང་ན་ཅི་ཡོད, what is in this? ང་ཡོད་དོ, I am, I do exist; རྒྱ་འདུག, who is there? མང་པོ་འདུག་གོ, there are many; རྒྱ་པོ་ལ་ག་ན་མཆུགས, where is the king? རང་བཟང་ན་བཞུགས་སོ, he is in the palace; འདི་ན་ཅ་མཆིས, how many are here? བརྒྱ་ཆིམ་མཆིས་སོ, there are about one hundred; ང་ནི་གདོན་པའི་འགས་ལགས་སོ, I am of a low caste; དེ་ལྟར་ལགས, it is so; རྒྱུ་ལ་ནད་མི་མངའ, there is no disease to thee, (or thou art exempt from, desase.) སངས་རྒྱལ་ལ་ཡོན་ཏན་མཆོག་མངའ་འོ, Buddha has (there is to him) the chief perfection, དེ་ན་ཅི་གདའ, what is there? མད་དོ, it is true, it is so; དེ་ལྟར་མོད, it is even so; རྒྱ་འཛམ་ལོ, I am begging, I do beg, (entreat;) མི་གནས་སོ, there is not; ཁོ་ལྟོག་གིན་ལྟར, he is reading; རྒྱུ་ལ་བཞིན་པ, thou speaking, when thou art speaking.

### § 159. *Conjugation of the verb ཡིན་པར, to be.*

#### INDICATIVE PRESENT.

## PERFECT TENSE.

*Singular.*

1. ང་ཡོད་པ་ཡིན, vulg. *na yot pa*, I have been.
2. ཁྱོད་ཡོད་པ་ཡིན, thou hast been.
3. ཁོ་ཡོད་པ་ཡིན, he has been.

*Plural.*

- ང་ཚག་ཡོད་པ་ཡིན, we have been.  
 ཁྱོད་ཚག་ཡོད་པ་ཡིན, ye have been.  
 ཁོ་ཚག་ཡོད་པ་ཡིན, they have been.

## PLUPERFECT TENSE

*Singular.*

1. ང་ཡོད་པ་ཡིན་པ་འདྲ་བ་ལྟར་ཡིན་པ་, I had been.
2. ཁྱོད་ཡོད་པ་ཡིན་པ་, thou hadst been
3. ཁོ་ཡོད་པ་ཡིན་པ་, he had been

*Plural.*

- ང་ཚག་ཡོད་པ་ཡིན་པ་, we had been  
 ཁྱོད་ཚག་ཡོད་པ་ཡིན་པ་, ye had been.  
 ཁོ་ཚག་ཡོད་པ་ཡིན་པ་, they had been.

## FIRST FUTURE

*Singular.*

1. ང་འགྱུར་འོ་འདྲུང་པ་འགྱུར་འོ་, I shall or will be.
2. ཁྱོད་འགྱུར་འོ་, thou shalt or wilt be
3. ཁོ་འགྱུར་འོ་, he shall or will be.

*Plural.*

- ང་ཚག་འགྱུར་འོ་, we shall or will be.  
 ཁྱོད་ཚག་འགྱུར་འོ་, ye shall or will be.  
 ཁོ་ཚག་འགྱུར་འོ་, they shall or will be.

## SECOND FUTURE.

*Singular.*

1. ང་ཡིན་པར་འགྱུར་འོ་, I shall have been
2. ཁྱོད་ཡིན་པར་འགྱུར་འོ་, thou shalt have been.
3. ཁོ་ཡིན་པར་འགྱུར་འོ་, he shall have been.

*Plural.*

- ང་ཚག་ཡིན་པར་འགྱུར་འོ་, we shall have been.  
 ཁྱོད་ཚག་ཡིན་པར་འགྱུར་འོ་, ye shall have been  
 ཁོ་ཚག་ཡིན་པར་འགྱུར་འོ་, they shall have been

## IMPERATIVE MOOD

*Singular.*

1. ང་ཁྱུང་ཅིག, let me be.
2. ཁྱོད་ཁྱུང་ཅིག, be thou.
3. ཁོ་ཁྱུང་ཅིག, let him, her be.

*Plural.*

- ང་ཚག་ཁྱུང་ཅིག, let us be.  
 ཁྱོད་ཚག་ཁྱུང་ཅིག, be ye.  
 ཁོ་ཚག་ཁྱུང་ཅིག, let them be.

## POTENTIAL MOOD.

## PRESENT TENSE

*Singular.*

1. ང་ཡིན་པར་རྟུན་ལོ་, I may or can be
  2. ཁྱོད་ཡིན་པར་རྟུན་ལོ་, thou mayst or canst be
  3. ཁོ་ཡིན་པར་རྟུན་ལོ་, he may or can be.
- Also, ང་ཡིན་ ཅོག, &c. &c.

*Plural.*

- ང་ཚག་ཡིན་པར་རྟུན་ལོ་, we may or can be.  
 ཁྱོད་ཚག་ཡིན་པར་རྟུན་ལོ་, ye may or can be.  
 ཁོ་ཚག་ཡིན་པར་རྟུན་ལོ་, they may or can be.  
 Or ང་ཅོ་ཅོག་གོ་, &c &c.

## INFINITIVE

*Present.* (ལུ་ཞིག་ལ་) ཡོད་པར་, to be (to one), to have.

*Perfect.* (ལུ་ཞིག་ལ་) ཡོད་པ་ཡིན་པར་, to have been (to one), to have had.

## PARTICIPLES.

*Present.* (ལུ་ཞིག་ལ་) ཡོད, being (to one); having.

*Perfect* (ལུ་ཞིག་ལ་) ཡོད་པ, been (to one); had.

*Comp. perfect.* (ལུ་ཞིག་ལ་) ཡོད་པ་ཡིན་པ, having been (to one); having had

Note; This verb, when constructed with the nominative, thus ང་ཡོད or ང་ཡོད་པ, signifies I am, I exist, or I do exist.

## Observations:

By the aid of these two substantive verbs (and their equivalents : འདུག, བཞུགས, མཆིས, རགས, མདའ, གདའ, མད, མོད, འཛིན, གཞན, ལྷད, བཞེས་པ; see § 156) as also by that of the two auxiliary verbs ཐེད and འཐུར, which will be described hereafter, (see § 171, 172,) may be formed and conjugated all the tenses of the verbal roots; as also of every verb in the Tibetan language.

The conjugation of Tibetan verbs is very simple; it is little else than a participial variation; and much resembles the following mode of English conjugation:

*Indicat. pres.* I (thou, he, she, they,) going, ང་འགོ་བ, འགོའ or འགོ.

*Imperfect.* I was going, ང་འགོ་འདུག་པ.

*Perf. p. part.* I went, (gone,) ང་སོང་པ.

*Pluperf.* I was gone, (or I had went,) ང་སོང་འདུག་པ.

*Future.* I shall go, ང་འགོ་ཐེ or འགོ་ཐུ or ང་འགོ་བར་འཐུར་པ.

*Conditional* If I (or should I) go, ང་འགོ་ན,

*Cond. past.* If I have gone, ང་སོང་ན.

*Cond. fut.* If I shall have gone, ང་སོང་བར་འཐུར་ན.

*Infinitive.* To go, འགོ་བར་.

*Infinit. future* } For going, to go, འགོ་ཐེ or འགོ་ཐུ.  
*Supine or Ger.* }

## PARTICIPLES.

*Present.* Going, འགོ་བ.

*Pret.* Gone, སོང་བ.

\* Instead of འགོ་ས, which is obsolete, as a perf. tense or participle, but as a verbal noun, signifying gait, or the manner of going, it is in continual use

*Pluperfect.* Having gone, ལོང་ཞིང་ or ལོང་ནས་ལོང་བཤུགས་ also ; ལོང་ཕྱི, ལོང་གིས, ལོང་ལ.

*Future.* About to go, to be gone, འདོམ, འཕོ་ཐོ, འཕོ་བཤུགས་.

The reason of the Tibetan verbs being invariable with respect to person and number, is, that properly they are participles ; as, བྱེད, doing or making ; བྱས, done ; བྱེད་པ་, about to do, make, shall do, to be done.

§ 161. Several verbs may be formed from adjectives by the junction of certain auxiliaries. The neuters are formed by ཡིན, འདྲན, &c. &c. ; as, མཁ་པོ་ཡིན་པར་, to be black ; མཁ་འདྲན་པར་ to be ripe.

§ 162. The inceptives are formed by འགྱུར་ and འཕོ, to become, grow ; as, མཁ་པོར་ འགྱུར་བཤུགས་ or འཕོ་བཤུགས་, to become, grow or turn black.

And the actives are formed by the inflection of བྱེད་པར་, to make ; as, མཁ་པོར་བྱེད་པར་, to make black ; མཁ་པོར་བྱེད་པར་, to make ripe.

§ 163. Active and passive verbs ending in བྱེད་ or བྱེད་པོ, can be discriminated only by the instrumentive and the nominative cases expressed before them ; as, དཔལ་རྒྱུད་པར་བྱེད་པོ, (he) is beaten by me, or I do beat (him) ; དཔལ་རྒྱུད་པར་བྱེད་པོ, I am beaten.

§ 164. All such verbs as end in བྱེད་པོ, and have the instrumentive case before them, may be rendered in English, both in an active and passive sense ; as, དཔལ་རྒྱུད་པར་བྱེད་པོ, I beat thee, or thou art beaten by me ; but, with the nominative case, only in the passive voice ; as, རྒྱུད་པར་བྱེད་པོ, thou art beaten ; འཇིག་རྟེན་འཇིག་པར་བྱེད་, the world is destroyed ; འཇིག་རྟེན་འདི་མི་ཆ་ཡིས་ (or ཆས་) མེ་ཡིས་ (མེས་) དང་རླུང་གིས་ འཇིག་ (or མཇིག་) པར་བྱེད་, this world is to be destroyed by water, fire, and wind.

§ 165. Causal verbs are formed from the actives by adding to the gerund or to the root of the infinitive, the verb འཇུག་པར་, (to put, cause, make,) in its several tenses ; as, འཇུག་, for the *pres.* ; བཟུག་, for the *pret.* ; མཇུག་, for the *fut.* ; and ཆུག་ for the *imperative* ; as, འཇིར་འཇུག་པར་, to cause to write or to be written. Sometimes the gerund sign is dropt ; as, འཇིར་འཇུག་པར་, (for འཇིར་པར་འཇུག་པར་,) to cause to carry. Instead of འཇུག་པ་, the verb ལྟོ་ལ་, (*pret.* and *fut.* ལྟོ་ལ་པ་,) is used for forming a causal verb, when speaking respectfully ; as, ཞོན་ན་ལྟོ་ལ་པར་, to cause to read, or to be instructed in reading.

## INFINITIVE

*Present* (ལུ་ཞིག་ལ།) ཡོད་པར་ཡི, to be (to one), to have.

*Perfect* (ལུ་ཞིག་ལ།) ཡོད་པ་ཡིན་པར་ཡི, to have been (to one), to have had.

## PARTICIPLES

*Present* (ལུ་ཞིག་ལ།) ཡོད, being (to one); having.\*

*Perfect* (ལུ་ཞིག་ལ།) ཡོད་པ, been (to one); had.

*Comp. perfect* (ལུ་ཞིག་ལ།) ཡོད་པ་ཡིན་པ, having been (to one); having had

Note ; This verb, when constructed with the nominative, thus ང་ཡོད or ང་ཡོད་པོ, signifies I am, I exist, or I do exist.

## Observations :

By the aid of these two substantive verbs (and their equivalents : འཇགས་, བཟུགས་, མཆིས་, ལགས་, མངའ་, གངའ་, མང་, མོད་, འཛིན་, གནས་, ལུང་, བཞུགས་ ; see § 156) as also by that of the two auxiliary verbs རྟེན and འཇུར, which will be described hereafter, (see § 171, 172,) may be formed and conjugated all the tenses of the verbal roots ; as also of every verb in the Tibetan language.

The conjugation of Tibetan verbs is very simple ; it is little else than a principal variation ; and much resembles the following mode of English conjugation :

*Indicat pres.* I (thou, he, she, they,) going, ང་འགོ་བ་, འགོ་ལོ or འགོ་

*Imperfect.* I was going, ང་འགོ་འཇུག་པ་.

*Perf. p part.* I went, (gone,) ང་སོང་ན་.

*Pluperf.* I was gone, (or I had went,) ང་སོང་འཇུག་པ་

*Future.* I shall go, ང་འགོ་ཐུ or འགོ་ཐུ་ལོ or ང་འགོ་བར་འཇུར་པ་.

*Conditional* If I (or should I) go, ང་འགོ་ན་,

*Cond past.* If I have gone, ང་སོང་ན་.

*Cond. fut.* If I shall have gone, ང་སོང་བར་འཇུར་ན་.

*Infinitive.* To go, འགོ་བར་.

*Infinit. future* } For going, to རྟེན་, འགོ་རྟེན་ or འགོ་རྟེན་.

*Supine or Ger.* }

## PARTICIPLES.

*Present.* Going, འགོ་བ་.

*Pret.* Gone, སོང་བ་.

\* Instead of འགོ་བ་, which is obsolete, as a perf. tense or participle, but as a verbal noun, signifying going, or the manner of going, it is in continual use.

*Pluperfect.* Having gone, སོང་ཞིང་ or སོང་ནས་སོང་བས་ also ; སོང་པེ, སོང་གིས, སོང་ལ.

*Future.* About to go, to be gone, འཕོ་ཐ, འཕོ་ཐྱ, འཕོ་བར་ཐ་བ.

The reason of the Tibetan verbs being invariable with respect to person and number, is, that properly they are participles ; as, ཐེད, doing or making ; ཐས, done ; ཐ འ ཐ་བ, about to do, make, shall do, to be done.

§ 161. Several verbs may be formed from adjectives by the junction of certain auxiliaries. The neuters are formed by མིན, འདྲན, &c. &c. ; as, མཁ་པོ་མིན་པར, to be black ; མིན་འདྲན་པར to be ripe.

§ 162. The inceptives are formed by འཕྲུ and འཕོ, to become, grow ; as, མཁ་པོར་འཕྲུར་བར or འཕོ་བར, to become, grow or turn black.

And the actives are formed by the inflection of ཐེད་པར, to make ; as, མཁ་པོར་ཐེད་པར, to make black ; མིན་པར་ཐེད་པར, to make ripe.

§ 163. Active and passive verbs ending in ཐེད or ཐེད་དོ, can be discriminated only by the instrumentive and the nominative cases expressed before them ; as, དཔ་རྒྱུད་བར་ཐེད་དོ, (he) is beaten by me, or I do beat (him) ; ད་རྒྱུད་བར་ཐེད་དོ, I am beaten.

§ 164. All such verbs as end in ཐེད་དོ, and have the instrumentive case before them, may be rendered in English, both in an active and passive sense ; as, དཔ་ཐེད་རྒྱུད་བར་ཐེད་དོ, I beat thee, or thou art beaten by me ; but, with the nominative case, only in the passive voice ; as, ཐེད་རྒྱུད་བར་ཐེད, thou art beaten ; འཇིག་རྟེན་འཇིག་པར་ཐེད, the world is destroyed ; འཇིག་རྟེན་འདི་ནི་ཆ་ཡིས (or རྩས) མེ་ཡིས (མོས) དང་རྒྱུད་གིས་འཇིག (or མཇིག) པར་ཐེད, this world is to be destroyed by water, fire, and wind

§ 165. Causal verbs are formed from the actives by adding to the gerund or to the root of the infinitive, the verb འཇུག་པར, (to put, cause, make,) in its several tenses ; as, འཇུག, for the *pres.* ; བཟུག, for the *pret.* ; བཟུག, for the *fut.* ; and རུག for the *imperative* ; as, འཇུག་འཇུག་པར, to cause to write or to be written. Sometimes the gerund sign is dropt ; as, འཇུག་འཇུག་པར, (for འཇུག་རྩ་འཇུག་པར,) to cause to carry. Instead of འཇུག་པ, the verb ལྟོ་བ, (*pret.* and *fut.* ལྟོ་བ་པ,) is used for forming a causal verb, when speaking respectfully , as, བློག་རྩ་ལྟོ་བ་པར, to cause to read, or to be instructed in reading.

§ 166 Frequentatives are expressed by repeating the verbal root ; as, རྒྱུ་རྒྱུ་པར་, to do often ; འགྲོ་འགྲོ་པར་, to go often ; འཇག་འཇག་པར་, to make a practice of sitting, or to sit often ; སྒྲོག་སྒྲོག་པར་, to read often.

§ 167. Potentials are formed by adding to the verbal root, or to the infinitive, either གྲུབ་པ་, གྲུབ་པ་, རྒྱུ་ཤོག་པ་, or མཐོང་པ་, to can, be able, to may, to have power, to have courage, to dare ; as, རྒྱུ་ཡི་གྲུབ་པར་, to can do ; རྒྱུ་ཡི་གྲུབ་པར་, to be able to carry away ; རྒྱུ་ཡི་གྲུབ་པར་རྒྱུ་ཤོག་པར་, to can or be able to praise one ; ང་གི་དོར་འཁོབ་པར་མི་མཐོང་དོ, I can, or dare, not go thither.

§ 168. Desideratives are expressed by འདོད་པར, བཞེད་པར, to will, wish, desire, intend, &c. ; as, འཇོ་པར་འདོད་པར or འཇོ་འདོད་པར, to wish or intend to go ; མནལ་པར་བཞེད་པར, to wish to sleep.

[illegible]

*Examples, ཁོ་མཁས་པར་གྱུར་ཏེ། he has become learned ; ད་ནི་དེ་མ་མེས་ཟིན། I have not known that ; དཔེ་ཆ་འདི་ད་ཅད་མ་ཆེད། this book has not yet been finished ; གི་མ་ཤར་སོང་། the sun has arisen ; ལྷ་པ་ཟུག་སོང་། the moon has set ; ཁོ་མི་སོང་། he has died, or, he is dead.*

§ 170. Active and causal verbs require before them, in general, the instrumentive case (i. e. the nominative with any of these particles; གྱིལ་མིལ་གྱིལ་-ལ or ཡིལ་, according to the final letter of the nominative case), and the neuters and passives, in like manner require the nominative or objective case. But, when the active verb is intransitive, the nominative is used; as, ཁོ་ཞུ་བ་ལྟ་བུ་ལྟ་བུ་, he walks; ང་ཞུ་བ་, I do not walk or go. Instead of the instrumentive case, the nominative is also used with the emphatical I; as, ང་ཞི་དེ་མ་གྲུལ་སོ་ལྟ་བུ་ལྟ་བུ་, I have not told (or not said) to (or by) me it has not been said). As also, when the objective case takes the ལ particle, the nominative (or accusative) is used, instead of the instrumentive; as, བདག་ཁོ་ཞུ་བ་ལྟ་བུ་ for བདག་མིལ་, ཁོ་ཞུ་བ་ལྟ་བུ་ I have told thee (or you), it has been said by me to you.

Examples of the use of the instrumentive case ; ཐུ་པོས་གཏང་དོ་གཏངས་སོ་གཏང་པར་  
 འགྱུར་རོ་གཏང་པར་ཐུ་རིག་གཏང་ན། གཏངས་ན། གཏངས་ན། གཏངས་པར་འགྱུར་ན, &c. &c. The king commands,  
 has commanded, will command, let him (he may) command, should command, may  
 have commanded, shall have commanded, &c. &c. :

Examples of the use of the nominative case : ཐུ་པོ་སེང་ཁྱི་བཟུགས་, the king sits  
 upon the throne ; ཁོང་བཞེངས་སོ, he has stood-up (he has lifted up himself) ; ང་མི་འགྲོ་  
 I go not ; ཁོ་གཞིན་ལོག་འདུག, he sleeps.

ཐུ་པོ་ཐུན་ཐུས་བཟུར་བར་བྱེད, the king is respected by all.

— — — — — ཐུས, the king has been respected.

— — — — — འགྱུར, the king will be respected.

— — — — — ར, the king must be respected.

— — — — — ཐུས་ཤིག, the king let him be respected.

— — — — — ཤོག, the king may lie be respected.

§ 171. The two auxiliary verbs that most frequently occur are ; ཐེད་པར་, to do,  
 make ; and འགྱུར་པར་, to become, grow, wax, change, turn. By the first are formed  
 many active and passive verbs ; and by the second the neuters, actives and pas-  
 sives. When speaking respectfully to or of superiors, instead of ཐེད་པར་, the verb  
 མཛོད་པར་, and (if of one's self or of others before a great personage) བཞིད་པར་ are used.

§ 172. Since with respect to persons and numbers there is no variation, the  
 conjugation of these verbs may briefly be thus represented.

#### THE VERBS ཐེད་པར་, to do, make.

<i>Indicat. present,</i>	ཐེད་ or ཐེད་ཅོ,	he does, is doing, making.
<i>Imperf.</i>	ཐེད་འདུག་པ,	was doing, did.
<i>Perf.</i>	ཐུས་ཤིག་པར་ཐུས་སོ,	did, has done.
<i>Comp. perf.</i>	ཐུས་པ་ཡིན,	has done.
<i>Pluperf.</i>	ཐུས་འདུག་པར་ or ཐུས་པ་ཡིན་པ,	had done.
<i>Future,</i>	བྱེད་ or ཐེད་པར་འགྱུར་,	about to do ; will or shall do.
<i>Imperative,</i>	ཐུས་ཤིག་,	do, let him do.
<i>Hortative,</i>	} ཐུས་ཤིག, ཐེད་པར་ཤོག, ཐེད་པར་ཐུར་རིག,	let him do, may he do it, may it be done.
<i>Preceptive,</i>		
<i>Optative,</i>		





<i>Hortative,</i>	} ཐུ་འཛིན། འབྱུང་བར་ཤོད། འབྱུང་བར་ཐུ་འཛིན།	let him be, or become.
<i>Precative,</i>		may he become, let him be changed, turned, &c.
<i>Optative.</i>		

## CONDITIONALS.

<i>Pres. &amp; fut.</i>	འབྱུང་ན།	should he become, or if he would be.
<i>Pret.</i>	ཐུས་ན།	should he have become.
<i>Fut. exact,</i>	ཐུས་པར་འབྱུང་ན།	if he shall have become.
<i>Infinitive,</i>	འབྱུང་བར།	to become, turn, &c.
<i>Infinit fut.</i>	} འབྱུང་རྩ (or འབྱུང་བའི་ཕྱིར།) འབྱུང་ མཐའ་དུ་འབྱུང་།	for becoming, to become, turn,
<i>Ger. &amp; Supine,</i>		མཐའ་དུ་འབྱུང་།

## PARTICIPLES.

<i>Present,</i>	འབྱུང་ or འབྱུང་བ།	becoming, growing, changing, turning.
<i>Nouns,</i>	འབྱུང་བ་འབྱུང་མཁའ།	com. a becomer, &c
<i>masculine,</i>	འབྱུང་བ་འབྱུང་བ་པ་འབྱུང་བ་པོ།	
<i>fem</i>	འབྱུང་བོ་འབྱུང་མ་འབྱུང་བ་མ།	
	འབྱུང་བ་མོ་འབྱུང་མོ།	a, or the, becomer, grower, turner, &c.
<i>Abs. Substantive,</i>	འབྱུང་བ་ཉིད།	change, turn, vicissitude
<i>Part. pret.</i>	ཐུ་ཡིས།	grown, become, changed, turned.
<i>Part. fut.</i>	འབྱུང་པའི་འབྱུང་པའི།	about to become, &c subject to change, turn, changeable.

## PARTICIPIAL EXPRESSIONS.

<i>Present &amp; fut.</i>	འབྱུང་དུ་ or འབྱུང་ཉིད།	when, or at the time of becoming, changing, &c.
<i>Pret. &amp; pluperf.</i>	ཐུ་ཤི་ལ། ཐུ་མཁའ་འབྱུང་བ་པའི་ཐུ་ཡིས།	having become, being turned, after having become, &c.

§ 174. The verb མཛོད་པ་ (when used respectfully instead of ཐུ་འཛིན་པ་) has only one variation, the imperative and hortative being formed by མཛོད་; the rest is supplied by the two auxiliary verbs ཐུ་འཛིན་པ་, and འབྱུང་བ་.

§ 175. The verb བཞིད་པ་ (a respectful verb answering to ཐུ་འཛིན་པ་) is used by a person speaking of himself, or of others, before a great personage, and has the following variations:









ནལ་ནལ་ལྟ་, sometimes, now and then.

སྐབས་སྐབས་ལྟ་, occasionally.

འདྲིམ་, for a while.

འདྲིམ་—ཐད་ཐྱིས་, first—then.

དང་པོ་, the first time, first.

གཉིས་པ་, the second time, secondly.

དེང་ or དིང་,  
དེང་ཚེ་,  
དེང་ནལ་, } now, at this time.

དེང་ལང་,  
དིང་ལང་, } now-a-days.

ད་ཟད་, as yet, still.

ད་ཟད་ཡང་, now too.

ད་,  
ད་མྱེ་,  
ད་ཉི་མེད་ཟེ་, } now, this very instant, or  
time, this present.

དེ་འིང་, this day, to-day.

མདང་ or  
མདངས་, } yesterday.

ཁ་ལང་,  
ཁ་མང་,  
ཁ་འ་ལང་,  
ཁ་འ་ལང་ཁམ་, } before yesterday, some days  
ago, lately.

ལྷན་མ་ཁང་, three days ago.

ཡང་ལྷན་ཁམ་, four days ago.

ཡང་ལྷན་ཁམ་, five days ago.

ལང་,  
ལྷོ་ཟེ་, vulg. } to-morrow.

ནངས་ or  
གནངས་, } after to-morrow.

གཞིས་, three days hence.

དམུས་, four days hence.

ཅུས་, five days hence.

ཁམ་དང་ཁམ་, every day.

ཐུ་དང་ཐུ་, every month.

ལོ་དང་ལོ་,  
ལོ་ལྷུ་, } every year, year by year.

ལོ་ཆམ་, every second year.

ད་ལོ་, this year.

མ་ཉིང་ or  
མ་ཉིང་, } last year.

ཞེ་ཉིང་, two years ago, (in the third year ago.)

དམ་ཉིང་, three years ago, &c.

ཅུ་ཉིང་, four years ago, &c.

ནང་པ་, next year.

ལང་པ་, two years hence.

ཡང་ལང་ or  
དམ་པ་, } three years hence.

ཡང་ལང་ or  
ཅུ་པ་, } four years hence.

ཉིན་པ་, in the day time, by day.

ཉིན་མོ་ལ་, by day.

མཚམ་མོ་ལ་, by night

ཉིན་མཚམ་ཟེ་, day and night.

མུ་རྩོ་ལ་, in the forenoon.

ཐྱི་རྩོ་ལ་, in the afternoon.

མུ་མོ་ལ་,  
ནང་མོ་ལ་, } in the morning, early.

ཉིན་དམང་ལ་, at mid-day.

ཟླ་མོ་ལ་, in the evening.

## ADVERBS OF NUMBER AND TIME.

ဘက်ဆယ်, how many times.

ဘက်တစ်ကြိမ်, once.

ဘက်နှစ်ကြိမ်, twice

ဘက်တစ်ကြိမ်, a single time.

ဘက်တစ်ကြိမ်, a single time each.

ဘက်အများ, } many times.

ဘက်အနည်း, }

အလွန်အမည်, infinitely, immensely.

ဘက်အခါအခါ, sometimes.

ဘက်အခါအခါ or } sometimes, now and then, one  
 အခါအခါ, } time or other.

ဘက်အခါအခါ — ဘက်အခါအခါ, or } sometime, other time.  
 အခါအခါ — အခါအခါ, }

ဘက်အခါအခါ, not a single time, never.

## ADVERBS OF PLACE.

ဘက်, }  
 ဘက်, } whither? where? to what place?  
 ဘက်, }

ဘက်, }  
 ဘက်, } hither, to this place.

ဘက်, }  
 ဘက်, } thither, to that place.

ဘက်—ဘက်, *correl* whither, there, or to  
 which place, to that place.

ဘက်အလုံးအလုံး, whithersoever, to whatever place.

ဘက်အခြား, to another place, otherwise.

ဘက်, }  
 ဘက်, } where? at what place?  
 ဘက်, }

ဘက်, }  
 ဘက်, } here, at this place.

ဘက်, }  
 ဘက်, } there, at that place.

ဘက်—ဘက်, *correl* where, there, or at which  
 place, at that place.

ဘက်အလုံးအလုံး, at whatever place, wherever.

ဘက်, }  
 ဘက်, } whence? from what place?

ဘက်, from this place, hence.

ဘက်, from that place, thence.

ဘက်, }  
 ဘက်, } *correl.* whence, thence, or  
 from which place, from that place.

ဘက်အလုံးအလုံး or } whencesoever, from,  
 ဘက်အလုံးအလုံး, } whencesoever.

ဘက်, within.

ဘက်, without.

ဘက်, into.

ဘက်, }  
 ဘက်, } out, onwards.

ဘက်, from within.

ဘက်, from without, from abroad.

ဘက်, }  
 ဘက်, } forwards, fore, before.

ဘက်, backwards, back.

ဘက်, down, downwards.

ဘက်, below, beneath.

ဘက်, from below.





རབ་ཅ, eminently.

ཤིན་ཅ, very.

ལྷན་ཅ, altogether, entirely.

མཚན་ཅ, chiefly.

གཙོ་བོར, principally.

ཡོངས་ལྷ, wholly, entirely.

ཡང་དག་པར, thoroughly, fully, completely.

རམ་པར, especially.

དེས་པར, certainly, really.

དངོས་ལྷ, really.

མངོན་པར, conspicuously.

མངོན་ལྷམ་ཅ, evidently.

གཤམ་པོར, } clearly.

གསལ་པར, }

ཡདེན་པར, truly.

ཡམྱ་ན་ཅ, or } falsely.

མྱ་ན་ཅ,

རང་པོར, aright ; rightly, honestly.

ལོག་པར, wrong, amiss

ཡན་པོར, well.

དན་པར, ill, badly.

ཡད་པར, well, happily.

ལེགས་པར, well, elegantly.

མཆིས་པར, beautifully.

གེས་པར, viciously, faultily, ill.

ལྷག་པར, more, beyond, in a higher degree.

ལྷལ་ཅ, egregiously

རམ་ལྷ, after, along with.

སྔ་སྔར, asunder.

ཟར, again, back.

ཡང་, again, likewise.

ཡང་ཡང་,

ཡང་དང་ཡང་, } again and again.

ཡང་དང་ཡང་ཅ,

ཁྱད་པར་ཅ, particularly, especially.

མཚྭ་པར་པར་, } equally.

འདྲ་པར, } likewise.

མཉམ་པར, } alike.

ཡག་ཅ,

གསལ་པར་, } privately, clandestinely, secretly.

དོས་ལྷ, openly, before one's face.

གཞན་ཅ, otherwise ; else.

ཤམས་ཅད་ཅ, wholly ; in every way.

ཤམས་ཅད་ཁྱི་ཤམས་ཅད་ཅ, totally, absolutely.

དཔེན་པར, solitarily, retiredly.

ཆུས་པར, amply, copiously, at large.

ཡལས་དེ, } shortly, briefly, concisely,

མདྲོང་ཡལས་དེ, } abridgedly.

ནན་དྲན་ཅ, earnestly ; certainly.

ཡལ་ཅོག་ཅ, inconsiderately.

གདོན་མི་ཐ་ཡར, } undoubtedly.

ཐོ་རྒྱུ་མེད་པར,

འཁྱལ་པ་མེད་པར, } infallibly

འཁྱལ་པ་མེད་ཅ,

ལྷ་ཡ་མེད་པར,

ཡག་ཡོད་པར, chastely, modestly.

ཡག་མེད་པར, unchastely, immodestly.

ཡང་དོམས་པར, indifferently.

རྒྱང་པར, becomingly, decently.

མི་རྒྱང་པར, unbecomingly, indecently

འིགས་པར, reasonably, justly.

མི་འིགས་པར, unreasonably, unjustly.

འོས་པར, worthily, becomingly.

མི་འོས་པར, unworthily, unbecomingly.

འཕྲུལ་བ་མེད་པར, immutably.

ཁ་འོག་ནི, silently, still.

#### ADVERBS OF QUANTITY.

ཇི་མཉུ་ or ཇུ, how much? how many?

འདི་ཇི་མཉུ་, thus much, or so much (here).

དེ་ཇི་མཉུ་, so much, (there.)

བཅུ་ཇི་མཉུ་, about ten.

བརྒྱ་ཇི་མཉུ་, about one hundred, &c. &c.

མང་། མང་པོ། མང་ཇུ, } much, many, in a great  
ཇུ་མཉུ་, } quantity.

ལྔ་ཇུ་ ལྔ་ཇུ, little, few, in a small quantity.

ཕྱེད, half, a half.

ཕྱེད་ཇི་མཉུ་, about the half of, &c.

ཅ་ཅང་, too, very.

ཆིང་, enough.

ཆོག། ཆོག་ཆོག་, it is enough, it is sufficient.

ཆིང་མེད་པར, } immense, immeasurable.

དཔག་མེད་པར, } immensely, immeasurably.

#### ADVERBS OF NEGATION.

མ། མི, not; as in:

ང་ནི་དེ་མ་ཤེས་སོ, I have not known it

ང་ནི་དེ་མི་ཤེས་སོ, I do not know it.

མེད། མིན, there is not, it is not, as:

དེ་ནང་ན་ཅི་འདུ་མེད, there is nothing in it.

དེ་མིན་གཞན་ཅ, that is not, another.

ཁྱེད་ན་མེད་པར་མི་འོང, you never come, &c.

ཁྱེད་ན་མི་ཡང་མ་འོངས, you never came, &c.

§ 183. There are several particles used both as postpositions (or prepositions in the occidental languages) and as adverbs. When taken as postpositions, they stand always after the substantive (with or without the genitive sign) as to be seen under the postpositions. When taken adverbially they are put always before the verb, as in the following examples:

ནང་ཇུ་འཕྱོག་པར, to go in.

ནང་ན་འཕྱོག་པར, to be, or sit within.

ནང་ནས་འོད་པར, to come from within.

ཕྱིར་ (ཕྱི་འོག་ན) འཕྱོག་པར, to go out

ཕྱི་ན་ (ཕྱི་འོག་ན) འཕྱོག་པར, to be or sit out of  
doors, or on the out side.

ཕྱི་ནས་ (ཕྱི་འོག་ནས) འོང་པར, to come from with-  
out or from abroad.

འོག་ཇུ་འཕྱོག་པར, to lay down

ཁྱེན་ཇུ་འདྲེགས་པར, to lift up.

མཁ་བརྒྱུགས་པར, to be on high, or above.

མཐུན་ཇུ་འཕྱོག་པར, to go before, (or forwards.)

ཐྱབ་ཇུ་ཕྱོག་པར, to look back.

གལས་ལྷ་འོར་པར, to turn (in going) to the  
right (side or hand).

## POSTPOSITIONS.

§ 184. The prepositions used in the occidental languages, are rendered in this tongue by postpositive particles or postpositions. They are simple and compound. The first are insignificant particles by themselves, and the last have always a significant meaning.

§ 185. The simple postpositions, put after the nominative, form the several cases of a declension, and besides, denote either motion to, towards, into, &c or rest in, at, on, or motion from, of, out of, a place. Such simple postpositions are :

The genitive signs: གྱི། གི། གྱི། འོ or ཡི, signifying of, 's.

The signs of the active or instrumentive case: གྱིས། གིས། གྱིས། —ས or ཡིས། signifying: by, with.

The dative sign ལ, to, for.

The ablative signs ནས། ལས།, from, of, out of, &c as have been before set forth in the forms of general declension.

§ 186. The particles དེ། དེ། དེ or འདྲ་པོ།, (put after the nominative with respect to its final letter) denote motion, progression to, or towards a place ; or change, turn, promotion into an other state; as, དྲུག་དེ་ to, towards the west, གཏུ་པོ་, to the east; རྒྱ་གཏུ་པོ་, in India; རྒྱ་པོ་ or རྒྱ་པོ་, to or on the south, གཏུ་པོ་ to or on the right, hand. ན and sometimes ལ, denote rest in, at, on a place; as, རོ་པོ་ན, in Tibet རི་པོ་ལ, on a tree. ནས། and ལས།, signify motion from a place; as, རོ་པོ་ནས།, from Tibet : རི་པོ་ལས། from on a tree.

§ 187. The compound postpositions require, in general, the genitive case before them. But sometimes the genitive signs being dropt, they are put after the nominative, like the simple postpositions

Here follow some of them, with a few examples of their application

*Postpositions.*

མེད་པོ་ལྟ་ལྟ་ or མེད་པོ་, for, sake.  
ཆེད་པོ་ or ཆེད་, account.  
དེ་ལྟ་ལྟ་ or དེ་ལྟ་, cause, reason  
མེད་པོ་ or མེད་, in behalf of.

མེད་པོ་, to, into.

*Examples.*

ངའི་མེད་པོ་, for me, for my sake.  
ཆེད་ཆེད་པོ་, for what ? why ?  
གཞན་གྱི་དེ་ལྟ་, for other's sake  
ལྟ་ལྟ་མེད་པོ་ or ལྟ་མེད་, for whom ? in whose behalf?  
མེད་པོ་མེད་པོ་, into the house.

*Postpositions.*

ནང་ན, in, at, among.

ནང་ནས, from, out of, from among.

འོག་ཏུ, under (to.)

འོག་ན, below, beneath.

འོག་ནས, from below.

མོང་ཏུ or རྩེང་ཏུ, to, on, upon, to the top of.

མོང་ན or རྩེང་ན, on, upon, above.

མོང་ནས or རྩེང་ནས, from on, from above.

མཇུན་ཏུ, before, to

— ན, before, in, at the sight of, &c.

— ནས, from before.

ཕྱག་ལུང་, before, unto the sight of.

— ལྟ་ན, before, in, at.

— ནས, from before.

ཐིམ་ཏུ, } to the back of.  
 རིང་ཏུ, }  
 རེས་ལུ, } after, behind

ཐིམ་ན, }  
 རིང་ན, } in, at, on the back of, behind.  
 རེས་ན, }

ཐིམ་ནས, } from the back of.  
 རིང་ནས, }  
 རེས་ནས, } from behind, &c.

བྱང་ཏུ, }  
 བཤུ་ཏུ, } to, to the side of, by, near to.  
 བཤུ་ཏུ, }

བྱང་ན, }  
 བཤུ་ན, } at the side of, by, near to.  
 བཤུ་ན, }

*Examples.*

ཁང་པའི་ནང་ན, in the house.

ཁང་པའི་ནང་ནས, out of, or from the house

ལཱི་འོག་ཏུ, under the earth or ground.

ལཱི་འོག་ན, below the earth, &c.

ལཱི་འོག་ནས, from below the earth, &c.

དེའི་རྩེང་ཏུ, to or above that.

དེའི་རྩེང་ན, on or above that.

དེའི་རྩེང་ནས, from on that.

ཁྱེད་ཀྱི་མཇུན་ཏུ, before (thee) you.

— ན, in the sight of you

— ནས, from before you

ཐ་མའི་ཕྱག་ལུང་, before a or the LAMA.

— ལྟ་ན, before the LAMA.

— ནས, from before, &c.

རིའི་ཐིམ་ཏུ, to the back of the mountain.

དེའི་རིང་ཏུ, after that.

དེའི་རེས་ལུ, after me.

རིའི་ཐིམ་ན, behind the hill.

དེའི་རིང་ན, after or behind it.

དེའི་རེས་ན, behind me.

རིའི་ཐིམ་ནས, from behind the hill.

དེའི་རིང་ནས, from behind it.

ཁང་པའི་རེས་ནས, from behind the house.

ཁོང་གི་བྱང་ཏུ, to, near him.

— བཤུ་ཏུ, ditto

— བཤུ་ཏུ, ditto.

ཁོང་གི་བྱང་ན, at his side, or near him.

— བཤུ་ན, ditto.

— བཤུ་ན, ditto.

*Postpositions*

ཟུང་ནས་, གན་ནས་, གྲན་ནས་,	} from the side of, from
བར་ཟླ་ into the middle of, between	
བར་ན་, in, at, on the middle of, betwixt	
བར་ནས་, from the middle of, from between,	
from among	
ཁོངས་ ལུ་, into, among, under, or into the	
number of	
ཁོངས་ ན་, among, amongst	
ཁོངས་ནས་, from among	

*Examples*

ཁོང་གི་ ཟུང་ནས་, from him, &c	
— — གན་ནས་, ditto	
— — གྲན་ནས་, ditto	
གཉིས་ ཁའི་ བར་ ཟླ་, into, between the two	
— — བར་ན་, betwixt or between the two	
— — བར་ནས་, from between the two	
མཁས་ འ་ མཁས་ གྱི་ ཁོངས་ ལུ་, under (or into the	
number of) learned men	
— — — — ཁོངས་ ན་, among ditto	
— — — — ཁོངས་ ནས་, from among the	
learned	

Postpositions of this kind may be formed from many substantives and adjectives by adding any of the particles, དེ་ དེ་ ཟླ་ or འཕྲི་ སྤྱི་ ན་ ནས་, as has been shown in the above examples

*Postpositions*

ཡུན་ རྒྱུ་,	} along with, in company, together with
མགམ་ ཟླ་,	
བཅས་ ཡུ་,	

*Examples*

ཁོད་ དང་ ཡུན་ རྒྱུ་, together with thee (you)
ཁོང་ དང་ མགམ་ ཟླ་, in his company, with him
ཆེན་ ལོ་ བཅས་ ཡུ་ གན་ དང་ བཅས་ ཡུ་, the king together with the prime minister

These generally assume the conjunction དང་ (and) before them, as the examples also manifest.

ཐུག་, till, to, as far as	མཐུང་ཐུག་ for མཐུང་ ཟླ་ ཐུག་, to, (as far as,) the limit, or boundary
བར་ཟླ་, till, (including from to)	གཞིས་ ཁ་ ཆེ་ བར་, till, as far as, &c &c S luhatsé, (the capital of Tsang in Tibet)
ནས་ — བར་, from—till, to (the whole space between)	ཡུ་ལ་ ནས་ བར་ འ་ བར་, from Lhasa to Nepal, (as far as)

The following twenty Sanskrit prepositive particles have been rendered by the Tibetan translators, thus,

	<i>Sanskrit*.</i>	<i>English.</i>	<i>Tibetan.</i>
1	अति <i>ati,</i>	beyond,	དག་པར་, <i>dag-par.</i>
2	अधि <i>adhi,</i>	over,	ཤིན་ཏུ་, <i>shin-tu.</i>
3	अनु <i>anu,</i>	after,	ཤེས་ཏུ་, <i>shes-su.</i>
4	अप <i>apa,</i>	un, de,	ལྷག་པར་, <i>lhag-par.</i>
5	अपि <i>api,</i>	to,	མཛེས་པར་, <i>miñon-par.</i>
6	अभि <i>abhi,</i>	towards,	ཕུལ་ཏུ་, <i>phul-du.</i>
7	अव <i>ava,</i>	from,	ལེགས་པར་, <i>legs par.</i>
8	आ <i>a' or ang,</i>	unto,	མཐོ་བའི་, <i>mtho-vahi.</i>
9	उत् <i>ut,</i>	up,	ཉེ་པར་, <i>nye-par.</i>
10	उप <i>upa,</i>	near,	དག་པར་, <i>ñan-pa.</i>
11	दुर् <i>dur,</i>	far,	ངེས་པར་, <i>nes-par.</i>
12	नि <i>ni,</i>	into,	ཐུག་པར་, <i>bral-pa.</i>
13	निर् <i>ni,</i>	out,	མཆོག་ཏུ་, <i>mchhog-tu.</i>
14	परा <i>pará,</i>	far,	ལོངས་ཏུ་, <i>longs-tu.</i>
15	परि <i>pari,</i>	round,	ལོངས་ཏུ་, <i>longs-tu.</i>
16	प्र <i>pra,</i>	forth,	རལ་ཏུ་, <i>rab-tu.</i>
17	प्रति <i>prati,</i>	re,	སོ་སོར་, <i>so sor.</i>
18	वि <i>vi,</i>	in,	རྣམ་པར་, <i>nam par.</i>
19	सं <i>sam,</i>	with,	ལང་དག་པར་, <i>yang-dag-par.</i>
20	सु <i>su,</i>	well,	བདེ་པར་, <i>bdé-par.</i>

#### CONJUNCTIONS.

§ 188. Here follow some of the conjunctions that occur frequently in the Tibet books.

དང་, and.

ཡང་, } too, also, though, although; not-  
 འང་, } withstanding.

དེ་ལས་ནི,  
 དེས་ནི  
 དེ་ལྟ་བུ་ལས་ནི,  
 དེ་ལྟ་བུ་ནི,

} therefore, then.

\* Taken from Mr. Yates' Grammar.

ཡང་ན, or, or else.

ཡང་ན—ཡང་ན, either, or, or else.

ནམ, }  
 ངམ, }  
 དམ, } are interrogative signs, or express  
 མམ, } a doubt, whether, or ? they  
 བམ, } may be formed of any word, by  
 མམ, } reduplicating its final letter,  
 འམ, } and adding a མ ; as in བདག  
 རམ, } མམ་ཁོང ; ངའམ་ཁོང, whether I or  
 འམ, } he, I or he ?  
 སམ, }

ཅོ་འམ, }  
 ཞོ་འམ, } or, or so, or ; thus, or.  
 སྟེ་འམ, }

འོ་ན, }  
 འོ་ན་ནི, } then, therefore, nevertheless.  
 འོ་ན་ཡང་ }

འོན་ཀྱང་, } though, although, albeit, not-  
 འོན་ཀྱང་, } withstanding.  
 འོན་དང་, }

མོད་ཀྱང་, } though, although.  
 མད་ཀྱང་, }

མོད་ཀྱང་—དེ་ཕྱང་, although—yet.

དེ་ཕྱང་, yet, but yet, as yet.

དེ་ཕྱང་ཡང་, now too, still.

འོན་ཏེ, }  
 འོན་ཏེ་ནི, } if, but if.  
 གཤམ་ཏེ, }  
 གཤམ་ཏེ་ནི, }

གཤམ་ཡིད་—དེ་ལྟ་ནི, }  
 གཤམ་ཏེ་—དེ་ལྟ་ནི, } if—then, so  
 གཤམ་ཏེ་—དེ་ཆེ, }

ཁི་ལྟེ, if.

དེ་ལྟེ, if, (then).

དེ་ལྟེ—དེ་ལྟེ, if, if, or but if ; as,

དེ་ལྟེ་རྒྱལ་ནི—དེ་ལྟེ་མ་རྒྱལ་ནི, if you can, but if you cannot, &c.

ང་ན, not even so much as, not even, &c. ; as,

ང་ན་འབྲུ་གཅིག་ཀྱང་མི་འབྲུག, (there is, not even so much as a single grain (or corn) ;

དེ་རྩ་མ་ཟད་, nay, nay rather ; yea, what is more ; besides ; yet more.

ཅེ་ན, }  
 ཞེ་ན, } pray, I pray ; for, because.  
 མེ་ན, }

## § 189 INTERJECTIONS.

ཨྱ, a mystical interjection, denoting the essential body or person of a BUDDHA or any other divinity.

ཨེ, ditto, denoting the word or doctrine of ditto.

ཧྲཱ, ditto, denoting the mind or mercy of ditto.

ཧྲཱ་ཧྲཱ་ཧྲཱ་ཧྲཱ་, }  
 ཨེ་ཨེ་ཨེ་ཨེ་, } are vocative parti-  
 ཧྲཱ་ཧྲཱ་ཧྲཱ་ཧྲཱ་, } cles, O, holla ! &c.  
 ཧྲཱ་ཧྲཱ་ཧྲཱ་ཧྲཱ་ཧྲཱ་ཧྲཱ་ཧྲཱ་ཧྲཱ་ཧྲཱ་ཧྲཱ་, }





*Local.* in the hand.

ལག་པ་ན། ལག་པར།

*Abl* from, out of the hand.

ལག་པ་ནས།

§ 192. Relation of Prepositions and Postpositions.

to the ocean or sea,

ཁྲ་མཚོ་ལ་ or ཁྲ་མཚོར།

in, on ditto.

ཁྲ་མཚོ་ན་

out of, from ditto.

ཁྲ་མཚོ་ནས།

to, up to a hill.

རི་ལ།

on, upon ditto.

རི་ན་

from on ditto.

རི་ལས་ or རི་ནས།

to mount a horse.

རྟ་ལ་བཞོན་པར།

sitting on a horse

རྟ་ན་འདྲེག་པ།

descending from a horse.

རྟ་ལས་འབབ་པ།

to beat with the hand.

ལག་པས་བརྒྱབ་པར།

to go together with him.

ཁོང་དང་ཟུན་ཅིག་འཁོབ་པར།

come before me.

ངའི་མཚན་ཅར་ཤོག།

stay not in the way.

ལམ་ན་མ་ཤོད།

from whom hast thou that obtained.

ཁྱོད་ཅིས་དེ་ལྟ་ནས་ཐོབ།

for me ?

ངའི་ཕྱིར་ཅ།

to, near, by thee.

ཁྱོད་ལྱི་རྒྱུད་ཅ།

from the town.

གོང་ཁྱེར་ནས།

to the town.

— — ཅ

in, at, the town.

— — ན

to go to, into, heaven.

གནམ་ཅུ་གཤེགས་པར།

to sit, or be in ditto.

གནམ་ན་བཞུགས་པར།

to descend from ditto.

གནམ་ནས་འབབ་པར།

§ 193. The nouns in general, precede their attributes, and the verbs stand, for the most part, at the end of the sentence ; as, མི་བཟང་, a good man ; མི་ངན་, a bad man ; མི་གཅིག་, one man ; མི་གསུམ་པ།, the third man ; མི་མང་པོ་ཤེས་པ།, a much-knowing man ; མི་མང་ཅ་ཤོས་པ།, a man that has heard much (very experi) ; མི་བཟུང་པར་ཁྱེ་པ།, a man that must be taught or instructed.



མིང་གི་ཡལ་གྱི་མེད་      མིང་ཡལ་,    the branch of a tree.

—— ལོ་མ      — ལོ་,    the leaf of ditto.

—— འབྲས་མེད་      — འབྲས་,    the fruit of ditto.

This contracted form is very common ; the learner should therefore bear it in mind in difficult sentences.

§ 198. Nouns generally precede their attributes, and then it is only the last of them that is declined in the several cases ; as, མི་ཆེན་འདི་དག་, these great men :—(here མི་ཆེན་འདི་ this great man, is in the singular, but by adding to འདི་ the plural sign དག་, the whole is made plural ; and now these four syllables remaining invariable, all the other cases are formed according to the rules of general declension.)

§ 199. A noun denoting possession or connexion of any kind with another, or the matter of which any thing is made, is, for the most part, put in the genitive, and always precedes the other noun ; as, མིའི་ལུས་པོ་, a man's body, or, the body of a man. Such genitives may be expressed adjectively also, in English ; as the human body. Other examples : ལམ་གྱི་སྟོང་མོ་, the finger of the hand ; སང་པའི་མཐིམ་, the sole of the foot ; རང་པའི་ཐོག་, the roof or terrace of a house ; རྒྱལ་གྱི་འགོ་པ་, the head or chief of a village ; ལུས་ཀྱི་ལུག་ལམ་མེད་, the limbs or members of the body ; གསེར་གྱི་དོང་རྩི་, a gold coin ; དཔལ་གྱི་ཤུག་པ་, a silver basin ; མིང་གི་པོང་པ་, a wooden cup ; གསེར་གྱི་ལྕགས་ལྗོངས་, golden fetters or chains (for a malefactor) ; རྒྱུ་འཇུག་པ་, a drop of water, &c.

The genitive sign sometimes is dropt, thus: སངས་རྒྱལ་པ་ལྟར་པ་ (for སངས་རྒྱལ་གྱི་པ་ལྟར་པ་) the doctrine, or religion, of BUDDHA ; འཇིག་རྟེན་མགོན་པོ་, (for འཇིག་རྟེན་གྱི་མགོན་པོ་,) the lord (or patron) of the world (BUDDHA).

§ 200. When several words are connected in a sentence, they seldom require above one sign of the case they are in ; as, ལྷ་གྲུ་མི་ལ་སོགས་ཀྱིས་སངས་རྒྱལ་ལ་ཕྱག་ལེས་སོ་, the gods, Nagas, men, et cetera, paid homage to (reverenced or saluted) BUDDHA ; རྒྱལ་ཁྲེག་འབདས་ཐམས་ཅད་ཀྱི་ཐུབས་གཙོན་པོ་, the only refuge (or protection) of the king, ministers, and of all the subjects (or vassals) ; རང་གི་ཡ་མ་དང་མི་གནས་ཐམས་ཅད་ལ་, to my own (father and mother) parents, and to every other person.

§ 201. The adjectives, generally, are put after their nouns, and are declined in the several cases of both numbers, according to the form of general declension, the nouns being then invariable before them ; as :

§ 194 Verbs occur at the end of sentences, thus : ད་ནི་དེ་མི་ཤེས་སོ, I do not know that ; ད་ཡང་དང་པོར་དེ་མ་ཤེས་ནི, I myself also did not know it at first (or have not known).

ཆོད་ལ་དེ་ཕུས་ནེའ, by whom is it told or said to thee ? or, who told it you ?

སངས་རྒྱས་ལ་ཐུག་འཛིན་ལོ, reverence (be) to BUDDHA.

ཆོད་ཡུན་རིང་ཙ་འཛོ་བར་ཐུང་ཅིག, may you (thou) live long !

འཕུལ་བ་པོས་གཟུག་བར་ཁ་བ་དག་བཅུན་ or གཟུག་ཁ་འཕུལ་བོས་བཅུན་, the subduer (instructor) has subdued (disciplined) those that were to be subdued (civilized).

§ 195. The auxiliaries follow the principal verb, and it is they only that are conjugated in the several tenses, the root of the principal verb being invariable ; as, in ཐེད་ཙ་འཕྲུག་པར, to cause make ; ཐེད་ཙས་པར, to can make ; ཐེད་འདོད་པར, to wish (or will) to do ; (in these the verbs ཐེད་ཙ, and ཐེད་, remain in all tenses invariable)

§ 196. The article is expressed sometimes, when speaking definitely, both after the substantive and adjective ; as, ཐུལ་པོ་ཆེན་པོ, the great king. Sometimes it is dropt after both ; as, ཐུལ་ཆེན་བཞི, the four great (fabulous) kings ; ཡུང་པ་ནག་པོ་ or ཡུང་རྩལ་, the black valley ; ཡུང་པ་ནག་པོ་པ་ or ཡུང་རྩལ་པ་, a man (or native) of the black valley.

The article is likewise dropt in short and general enumeration ; as, ཆེ་ཆུང་, great and small ; ཐུལ་གྲོན་, the king and the ministers ; མཐོ་དམར་, high and low ; མྱེ ཁྱེ ཁྱེ འཆི་ for མྱེ་བ་དང་ ཁྱེ་བ་དང་ ཁྱེ་བ་དང་ འཆི་བའོ། there is birth, old age, sickness, and death.

But it is dropt especially, when nouns in opposition are enumerated ; as, རེ་དོགས་ (for རེ་བ་དང་དོགས་པ་,) hope and fear or anxiety ; དགེ་ལྷན་, (for དགེ་བ་དང་ལྷན་པ་,) virtue and vice ; གནམ་ས་, (for གནམ་ག་དང་ས་གཞི་,) heaven and earth.

§ 197. When two substantives are connected by the genitive sign, the article is generally expressed after the last noun ; but when they are contracted into one word, by dropping the genitive sign, the article also is dropt, as in the following examples :

- ཤིང་གི་རྩ་བ — ཤིང་རྩ་བ, the root or bottom of a tree.  
 — མེད་པ — མེད་, the middle part or body of ditto  
 — རྩ་མོ — རྩ་མོ, the top of ditto.  
 — རྩ་པོ — རྩ་པོ, the stem of ditto.

མིང་གི་ཕག་ག      མིང་ཕག,    the branch of a tree.

—— ལོ་མ      — ལོ,    the leaf of ditto.

—— འབྲས་བུ      — འབྲས, the fruit of ditto.

This contracted form is very common ; the learner should therefore bear it in mind in difficult sentences.

§ 198. Nouns generally precede their attributes, and then it is only the last of them that is declined in the several cases ; as, མི་ཆེན་འདི་དག, these great men :—(here མི་ཆེན་འདི this great man, is in the singular, but by adding to འདི the plural sign དག, the whole is made plural ; and now these four syllables remaining invariable, all the other cases are formed according to the rules of general declension.)

§ 199. A noun denoting possession or connexion of any kind with another, or the matter of which any thing is made, is, for the most part, put in the genitive, and always precedes the other noun ; as, མིའི་ལུས་ལོ, a man's body, or, the body of a man. Such genitives may be expressed adjectively also, in English ; as the human body. Other examples : ལག་པའི་སྟེང་མེ, the finger of the hand ; སང་པའི་མཐོན, the sole of the foot ; ཁང་པའི་ཐོག, the roof or terrace of a house ; རྒྱལ་མི་འགོ་ལུ, the head or chief of a village ; ལུས་ཀྱི་ཕྱག་འག་རྩམས, the limbs or members of the body ; གསེར་གྱི་དོང་རྩེ, a gold coin ; དཔེན་གྱི་གནོད་པ, a silver basin ; མིང་གི་མོང་པ, a wooden cup ; གསེར་གྱི་རྒྱགས་སྟོག, golden fetters or chains (for a malefactor) ; རྒྱུ་འཇིགས་པ, a drop of water, &c.

The genitive sign sometimes is dropt, thus: སངས་རྒྱལ་པུགས་པ (for སངས་རྒྱལ་གྱི་པུགས་པ) the doctrine, or religion, of BUDDHA ; འཇིག་རྟེན་མགོན་པོ, (for འཇིག་རྟེན་གྱི་མགོན་པོ,) the lord (or patron) of the world (BUDDHA).

§ 200. When several words are connected in a sentence, they seldom require above one sign of the case they are in ; as, ལྷ་རྒྱ་མི་ལ་སོགས་ཀྱིས་སངས་རྒྱལ་ལ་ཕྱག་ཐུག་སོ, the gods, Nagas, men, et cetera, paid homage to (reverenced or saluted) BUDDHA ; རྒྱལ་ཁྱེན་འབངས་ཐམས་ཅད་ཀྱི་ཐུབས་གཅིག་པོ, the only refuge (or protection) of the king, ministers, and of all the subjects (or vassals) ; འང་གི་པ་མ་དང་མི་གཞན་ཐམས་ཅད་ལ, to my own (father and mother) parents, and to every other person.

§ 201. The adjectives, generally, are put after their nouns, and are declined in the several cases of both numbers, according to the form of general declension, the nouns being then invariable before them ; as :

§ 194. Verbs occur at the end of sentences, thus: ད་ནི་དེ་མི་ཤེས་སོ, I do not know that; ད་ཡང་དང་པོར་དེ་མ་ཤེས་ཟིན, I myself also did not know it at first (or have not known).

ཆོད་ལ་དེ་ལུས་ཟེར, by whom is it told or said to thee? or, who told it you?

སངས་རྒྱས་ལ་ཐུག་འཛིན་ལོ, reverence (be) to BUDDHA.

ཆོད་ལུ་ན་རིང་ཟ་འཛིན་བར་ཐུར་ཅིག, may you (thou) live long!

འབྲུག་བ་པོས་གཟུག་བར་ཐ་བ་དག་བཟུག or གཟུག་ཐ་འབྲུག་པོས་བཟུག, the subduer (instructor) has subdued (disciplined) those that were to be subdued (civilized).

§ 195. The auxiliaries follow the principal verb, and it is they only that are conjugated in the several tenses, the root of the principal verb being invariable; as, in ཐེད་ཟ་འབྲུག་པར, to cause make; ཐེད་ཟས་པར, to can make; ཐེད་འདོད་པར, to wish (or will) to do; (in these the verbs ཐེད་ཟ, and ཐེད, remain in all tenses invariable)

§ 196. The article is expressed sometimes, when speaking definitely, both after the substantive and adjective; as, ཐུལ་པོ་ཆེན་པོ, the great king. Sometimes it is dropt after both; as, ཐུལ་ཆེན་བཞི, the four great (fabulous) kings; ཟུང་པ་ནག་པོ or ཟུང་རྩྭ་ག, the black valley; ཟུང་པ་ནག་པོ་པ or ཟུང་རྩྭ་པ, a man (or native) of the black valley.

The article is likewise dropt in short and general enumeration; as, ཆེ་ཆུང, great and small; ཐུལ་ཁྲོན, the king and the ministers; མཐོ་དམན, high and low; ཐྱེ། རྒྱ། རྩ། འཆི། for ཐྱེ་བ་དང་། རྩ་བ་དང་། རྩ་བ་དང་། འཆི་བའོ། there is birth, old age, sickness, and death.

But it is dropt especially, when nouns in opposition are enumerated; as, རེ་དོགས (for རེ་བ་དང་དོགས་པ,) hope and fear or anxiety; དགེ་ལྷན, (for དགེ་བ་དང་ལྷན་པ,) virtue and vice; གནམ་ས, (for གནམ་ག་དང་ས་གཞི,) heaven and earth

§ 197. When two substantives are connected by the genitive sign, the article is generally expressed after the last noun; but when they are contracted into one word, by dropping the genitive sign, the article also is dropt, as in the following examples:

- ཤིང་གི་རྩ་བ — ཤིང་རྩ, the root or bottom of a tree.  
 — ཤིང་པ — ཤིང, the middle part or body of ditto  
 — ཐེ་མོ — ཐེ, the top of ditto.  
 — ཐོང་པོ — ཐོང, the stem of ditto.

མིང་གི་ཡལ་གྱི་མེས་      མིང་ཡལ་,    the branch of a tree.

—— ལོ་མ      — ལོ་,    the leaf of ditto.

—— འབྲས་མེས་      — འབྲས་,    the fruit of ditto.

This contracted form is very common ; the learner should therefore bear it in mind in difficult sentences.

§ 198. Nouns generally precede their attributes, and then it is only the last of them that is declined in the several cases ; as, མི་ཆེན་འདི་དག, these great men :—(here མི་ཆེན་འདི this great man, is in the singular, but by adding to འདི the plural sign དག, the whole is made plural ; and now these four syllables remaining invariable, all the other cases are formed according to the rules of general declension.)

§ 199. A noun denoting possession or connexion of any kind with another, or the matter of which any thing is made, is, for the most part, put in the genitive, and always precedes the other noun ; as, མིའི་ལུས་པོ་, a man's body, or, the body of a man. Such genitives may be expressed adjectively also, in English ; as the human body. Other examples : ལག་པའི་སྟེང་མེ, the finger of the hand ; རང་པའི་མཐིམ་, the sole of the foot ; རང་པའི་ཐོག་, the roof or terrace of a house ; རྒྱལ་ཐིམ་ལོན་པ་, the head or chief of a village ; ལུས་ཐིམ་ལུག་རྣམས་, the limbs or members of the body ; གསེར་ཐིམ་དོར་རྩི, a gold coin ; དཔེན་ཐིམ་གནད་པ་, a silver basin ; མིང་གི་མོར་པ་, a wooden cup ; གསེར་ཐིམ་ལྷག་པ་, golden fetters or chains (for a malefactor) ; རྒྱའི་ཐིགས་པ་, a drop of water, &c.

The genitive sign sometimes is dropt, thus: སངས་རྒྱལ་ཐིམ་ལྷན་པ་ (for སངས་རྒྱལ་ཐིམ་ཐིམ་ལྷན་པ་) the doctrine, or religion, of BUDDHA ; འཇིག་རྟེན་མགོན་པོ་, (for འཇིག་རྟེན་ཐིམ་མགོན་པོ་,) the lord (or patron) of the world (BUDDHA).

§ 200. When several words are connected in a sentence, they seldom require above one sign of the case they are in ; as, ལྷ་སྲུ་མི་ལ་སོགས་ཐིམ་སངས་རྒྱལ་ཐིམ་ལྷག་པས་སོ་, the gods, Nagas, men, et cetera, paid homage to (reverenced or saluted) BUDDHA ; ཐིམ་ཐོན་འབད་ས་ཐམས་པོ་ནི་ཐིམ་ལས་མཐིག་པོ་, the only refuge (or protection) of the king, ministers, and of all the subjects (or vassals) ; རང་གི་པ་མ་དང་མི་གཞན་ཐམས་པོ་ནི་པ་, to my own (father and mother) parents, and to every other person.

§ 201. The adjectives, generally, are put after their nouns, and are declined in the several cases of both numbers, according to the form of general declension, the nouns being then invariable before them ; as :



*Singular.*

*Nom. & Acc.* མི་བཟང་པོ་, a (or the) good man.

*Instr.* མི་བཟང་པོས་, by a good man.

*Gen. or Poss.* མི་བཟང་པོའི་, a good man's.

*Dat.* མི་བཟང་པོ་ལ་, to a good man

*Abbl.* མི་བཟང་པོ་ནས་, from a good man.

*Plural.*

མི་བཟང་པོ་རྣམས་, good men.

མི་བཟང་པོ་རྣམས་ཀྱིས་, by good men

མི་བཟང་པོ་རྣམས་ཀྱི་, good men's.

མི་བཟང་པོ་རྣམས་ལ་, to good men

མི་བཟང་པོ་རྣམས་ནས་, from good men

§ 202. When the adjectives precede their nouns they are invariable in all cases, and stand either without any article, or in the genitive form; as, དམ་པའི་ཆོས་, holy religion; སྐམ་ས་, dry land, the continent; སྐམ་སར་ཐོབ་པར་, to arrive at dry land (to reach the continent, or to land).

§ 203. Numerals, both cardinal and ordinal, like adjectives, are put always after the substantives with which they are connected; as, ལོ་གཅིག་, one year; ལེ་བཅུ་པ་, the tenth chapter.

§ 204. Cardinals, expressive of any great quantity, require, in general, that the preceding noun be in the singular; as, མི་བཅུ་, ten men; ལོ་བཅུ་, a hundred years; དམག་མི་ཕྱེད་ལྔ་བཅུ་, a hundred thousand soldiers, (or warriors;) བོད་ཁྱིའི་ཆོ་གཅིག་, a myriad of dwelling places or houses; བོད་ཁྱེར་འབུམ་ལྔ་བཅུ་, a hundred thousand towns, (or cities;) བྱོད་མི་ས་ལ་, a million of inhabitants, &c. &c.

§ 205. To facilitate the formation of sentences, and the distinction of the subject and the predicate in them, here follow some questions (together with answers to them) made by the interrogative pronouns, དེ་ and ཅུས་, who? and by whom? ཡང་, which? whether? ཡང་གིས་, by which? by whom? ཅི་, what? ཅིས་ or ཅི་གིས་, by or with what? The answer must conform with the question in the repetition of the postpositions, &c.

§ 206. དེ་, who? དཀོན་མཆོག་, God; སངས་རྒྱལ་, BUDDHA; རྒྱ་ལཔོ་, the king; ལྷ་མ་, the chief priest; ལྷོན་པོ་རྣམས་, the ministers or officers; འབྲངས་པ་ཐམས་ཅད་, all the people or subjects.

§ 207. འདི་ཕུས་མཛོད་ (བཅིས་ or ཐུས་), by whom is made this? or who has made this? དེ་དཀོན་མཆོག་གིས་མཛོད་, it is made by God, or God has made it.

དེ་སངས་རྒྱལ་གྱིས་མཛོད་, it is made by BUDDHA, or BUDDHA has made it.

དེ་རྒྱ་ལཔོ་གིས་མཛོད་, it is made by the king, or the king has made it.

དེ་ལྷ་མས་མཛོད་, it is made by the chief priest, or the chief priest has made it.

དེ་སྐོན་པོ་མཉམས་བྱས་པ་ཡིས་, it is made by the ministers, or the ministers have made it.

དེ་འབད་པ་མཉམས་པ་ཡིས་, it is made by all the people, or all the people have made it.

§ 208. གང་ or གང་གིས་, which ? whether ? who ? (quis ? uter ? quisnam ?) གང་དག་, plural, who ?

འདི་, this ; འདི་ནི་, this here ; འདི་དག་, these ; འདི་དག་ནི་, these here.

དེ་, that ; དེ་ནི་, that there ; དེ་དག་, those ; དེ་དག་ནི་, those there ; མ་གྱི་, this here ; ཡ་གྱི་, that there. རྒྱ་བོ་དག་, these here (on this side) ; ཡ་བོ་དག་, those there (on the other side). གང་, གང་གིས་, whether ? or which of two or of more ?

ཆེ་མ་, the greater one, or the elder ; ཆུང་མ་, the little one or the younger.

མཐོ་མ་, the high or higher ; དམའ་མ་, the low or lower.

ལྗིང་མ་, the heavy ; ཡང་མ་, the light.

དཀར་མ་, the white ; ཀླུ་མ་, the black.

ལྷན་མ་, the rich ; དུམ་མ་, the poor.

འཇོན་མ་, the wise ; རྣམས་མ་, the fool.

གཞུགས་མ་, the right, (hand or side ;) གཞོན་མ་, the left, (hand or side.)

§ 209. འདི་གང་གིས་བྲིས་སོ་, by which, or by whom, is this written ; or who wrote this ?

དེ་བཅས་གིས་བྲིས་སོ་, } it is written by me.

— ཇས་, — — } or I wrote it.

— རྒྱ་བོ་སོ་, — — ditto.

— འདིས་, — — this wrote it.

— དེས་, — — that ditto.

— ཡིག་མཚན་གྱིས་, — — it is written by the clerk.

or དེ་ཡི་གེ་པས་, — — or, the writer wrote it.

§ 210. དེ་ནི་འདུག་ or ནི་ཡིན་, what is it ? དེ་མཉམས་ཅི་དག་ཡིན་, what are they or those ?

དཔེ་ཆ་ཞིག་, a book ; ཡུལ་ཅིག་, a sheep ; གོས་དཀར་པོ་ཞིག་, a white garment ; ཡོས་ཤིག་ or རི་བོང་ཞིག་, a hare ; རྩམ་ཞིག་, a cap or hat ; འདི་དག་ནི་དམག་མི་དག་ཡིན་སོ་, these are soldiers (or warriors).

དེ་ནི་ཅི་ཡོད་, what is there ? བངས་རྒྱུ་ཁྲི་ཞབས་རྩེས་, the foot step, (or the impression of the foot step) of BUDDHA ; གསུང་ཡིག་གིས་བྲིས་པའི་རྒྱུགས་བམ་ཞིག་, a volume written in golden character ; དཔེ་ཆ་པར་མ་ཞིག་, a printed book ; དམག་གི་ལྗང་ཆ་དག་ཅོ་ or དམག་ཆས་མཉམས་སོ་, there are warlike instruments.

§ 211. Examples of the agentive and instrumentive cases being used in the same sentence ; as, རྒྱུ་གིས་, རྒྱུ་པས་, by him, with the hand, or he with ditto ; རྒྱུ་ལྔ་ལྔ་ལྔ་ལྔ་ (or རྒྱུ་ལྔ་ལྔ་) བྱུངས་, with what has he beaten thee ? - (or with what thing has thou been beaten by him ?)

རྒྱུ་གིས་ང་ལ་ལ་པས་བྱུངས་, he beat me with the hand.

——— བུའི་ཐུབ་ཐིས་ —, he beat me with the back of the hand.

——— དབུག་པས་ —, he beat me with a stick.

——— རྩམ་མས་ —, he beat me with a rod.

——— སྒྲིང་གི་ཐོ་བས་ —, he beat me with a wooden hammer.

§ 212. རྒྱུ་གིས་འདི་རྒྱུ་འདི་ལྔ་ (or རྒྱུ་ལྔ་ལྔ་) རྒྱུ་གིས་ or རྒྱུ་གིས་ལྔ་ལྔ་ (or རྒྱུ་གིས་ལྔ་ལྔ་), by what is (or will be) this world destroyed ; མེས་ or མེ་ལྔ་ལྔ་, by fire ; རྩས་ or རྩ་ལྔ་ལྔ་, by water ; རྒྱུ་གིས་, by wind ; རྒྱུ་དང་ཐུག་པ་ཆོག་ལྔ་ལྔ་, by all sorts of efficient causes.

§ 213. རྒྱུ་ལྔ་ (or རྒྱུ་ལྔ་) ལྔ་, whose is this ? རྒྱུ་མཆོག་གི་, God's ; ལྔ་ལྔ་ལྔ་ལྔ་, BUDDHA's ; རྒྱུ་ལྔ་, the king's ; རྒྱུ་མཆོག་གི་, the chief priest's or high priest's ; རྒྱུ་མཆོག་གི་, the minister's or officer's ; རྒྱུ་མཆོག་གི་, the villagers' ; རྒྱུ་མཆོག་གི་, the great LAMA's of Teshi-lunpo ; (བཟ་སྒྲིང་ལྔ་ལྔ་) རྒྱུ་གིས་འདི་ལྔ་ལྔ་ལྔ་ལྔ་, the Chinese Emperor's.

§ 214 རྒྱུ་ལྔ་, (རྒྱུ་ལྔ་-འདི་ལྔ་-ལྔ་ལྔ་), on whose account ? in whose behalf ? for whom ? རྒྱུ་མཆོག་གི་ལྔ་ (or ལྔ་ལྔ་, རྒྱུ་ལྔ་, རྒྱུ་ལྔ་, རྒྱུ་ལྔ་, རྒྱུ་ལྔ་, རྒྱུ་ལྔ་) for God's sake, on account of God, &c. &c., (add རྒྱུ་ལྔ་ in the same manner to each of the genitive or possessive cases in § 213 so far as ; རྒྱུ་གིས་འདི་ལྔ་ལྔ་ལྔ་ལྔ་ རྒྱུ་ལྔ་, on account of, for, in behalf of the Chinese Emperor )

§ 215 རྒྱུ་ལྔ་, to whom ; རྒྱུ་མཆོག་གི་, to God ; ལྔ་ལྔ་ལྔ་ལྔ་, to BUDDHA ; རྒྱུ་ལྔ་, to the king ; རྒྱུ་མཆོག་གི་, to the chief priest ; རྒྱུ་མཆོག་གི་, to the ministers or officers ; རྒྱུ་མཆོག་གི་, to the citizens.

§ 216. རྒྱུ་ལྔ་ (for རྒྱུ་ལྔ་) རྒྱུ་ལྔ་, into what will that be changed or turned ? or, what will (or shall) that become ? རྒྱུ་མཆོག་གི་, into God ; རྒྱུ་ལྔ་ལྔ་ལྔ་ལྔ་, he will become (or turn into) a BUDDHA ; རྒྱུ་ལྔ་—(for རྒྱུ་ལྔ་) ditto a God ; རྒྱུ་ལྔ་ལྔ་ལྔ་ལྔ་, he shall become a king ; རྒྱུ་ལྔ་—into a LAMA or a LAMA ; རྒྱུ་ལྔ་—(for རྒྱུ་ལྔ་), into a man, or a man.

§ 217. རྒྱུ་ལྔ་ or རྒྱུ་ལྔ་, of whom ? from whom ?

རྒྱུ་མཆོག་གི་ལྔ་, } of or from God.  
or — ལྔ་, }

ལངས་ཐུས་ནས་, } of or from BUDDHA.  
or, — — ལས་,

ཐུལ་པོ་ནས་, } of or from the king.  
or, — — ལས་,

ཕྱོད་ཀྱི་མཉམས་ཙེ་ནས་, from all quarters.

མི་ལྔ་ན་ལས་, from all men.

§ 118. The expressions formed in English, by the auxiliary verb 'to have' and to have not, (or not to have) are rendered here by the substantive verb ཡོད་ 'to be' (to one) and མེད་ not to be; as:

ཕུ་ལ་ཡོད་, to whom is? or who has?

དཀོན་མཆོག་ལ་ཡོད་ཏན་མཉམས་ཙེ་ཡོད་, (to God are, &c.) or God has all good qualities or perfections.

ལངས་ཐུས་ལ་ཕྱེད་ཅི་ཡང་མེད་, (there is no defect, &c.) BUDDHA has no defects, or is without imperfections.

ཐུལ་པོ་ལ་ནོར་ཡོད་, the king has riches.

ཐུ་མ་ལ་ཆོས་ཀྱི་ཐུལ་གྱི་ཡོད་, the high priest (or LAMA) has spiritual dominion.

ཐོན་པོ་མས་ལ་དབང་ཡོད་, the ministers (officers or magistrates) have power or authority.

ཕུ་ལ་ནོར་མས་ལ་ཐུ་བ་མང་པོ་འདུག་, the country people have much to do.

§ 219. The use of the relational pronouns ཡང་—ཇི་ (ཡང་ལ་—ཇི་ལ་ to whom—to him, or who—to him.)

“ཡང་ལ་ཡོད་ཏན་མཆོག་མངའ་བ།

ལངས་ཐུས་དེ་ལ་ཐུག་འཇུག་ལོ།”

“I pay homage to that BUDDHA,

Who has the chief perfection.”

(or salutation to the Supreme Intelligence).

§ 220. Since there is no variation in verbs, with respect to person and number; these are determined by the preceding subject, consisting of a pronoun, noun or Proper name; as, དང་, I; ཁྱེད་, thou; ཁྱོད་, he, she; དང་ཙམ་, we; ཁྱེད་ཙམ་, ye; ཁྱོད་ཙམ་, they, འགྲོ་, going; བོད་, I go, ཁྱོད་ཀྱི་འགྲོ་, he goes, བོད་ཀྱི་འགྲོ་, we go, བོད་ཀྱི་འགྲོ་, they go.

དེ་ལྟ་ས་ཐོང་, by whom has it been brought? or who brought it?

མི་འདི་དག་གིས་ཐོང་, by these men has it been brought, or these men brought it.

དེ་ངེད་ཀྱིས་བཞགས་སོ, I have perused (read over) it.

དེ་ཐོང་ཅིས་ — —, you (thou hast) have ditto.

དེ་ཁོང་གིས་ — —, he has perused it, (or it has been read over by me, thee, and him)

དེ་དག་ངེད་ཅམས་ཀྱིས་བཞགས་སོ, we have perused those (read over).

དེ་དག་ཐོང་ཅམས་ཀྱིས་ — —, you have ditto.

དེ་དག་ཁོང་ཅམས་ཀྱིས་ — —, they have ditto, (or they have been read over by us, you and them)

བཅོམ་ཡན་འདས་ཀྱིས་བཀའ་རྒྱལ་པ, BHAGAVAN commanded or said.

ཡངས་ཀྱིས་ཅམས་ཀྱིས་བཀའ་རྒྱལ་པ, the BUDDHAS commanded or said.

སྐྱེ་དག་འཇལ་བཞུགས་པ, Ananda begged, (or asked, requested)

གན་ཤོས་ཅམས་ཀྱིས་འཇལ་བཞུགས་པ, the hearers (*shrāvakas*) begged (requested or asked).

§ 221. The objective is the same with the nominative in Tibetan, and this case is used before neuter and intransitive verbs, even when it denotes the object of action; as, ང་འགྲོལ, I go; དེ་ཅི་ཡིན, what is that; ཅུ་ཡོ་ག་ན་བཞགས, where is the king? ཁོ་གཞིན་མ་ལོག, he has not slept; ཐོང་ཅི་ཐེད་འདུག, what art thou doing? ཐོང་ཅམ་ཕེབས, when are you come, (or arrived)? ཇི་མ་མར་སོང་ or མར་ཚར, the sun has arisen; ཟླ་བ་རྒྱབ་སོང་, the moon has set; ཁོ་རྒྱུང་བར་ཐེད, he is beaten; འཇིག་རྟེན་འཇིག་པར་ཐེད, the world is destroyed.

§ 222. The case denoting the agent, by whom, or the instrument with which, any action is produced, is called the instrumentive. This case occurs very frequently, since it is used both before active and passive verbs, or before every verb denoting a transitive action on an object or person. In the languages of Europe, it may be rendered properly by the subjective or nominative case, and by the preposition 'with' or 'by' (when any instrument, manner, or way of action is to be expressed); and in the passive form or voice, with the particle 'by'; as, དེ་བདག་གིས་ང་གི་ཡག་པས་ཟིས, I wrote it with my own hand, or it is written by me; ཅུ་ཡོ་སྐྱེ་ཀྱིས་བཀྲམ་པ་ལྟར་ལྟར་ཐེད, the king is respected by all, or, all do respect the king.

ཆོས་འདི་ཡངས་ཀྱིས་བཀྲམ་པས་སོ, གསུང་ངོ་, གསུང་བར་འགྲུར་རྟེན་། this doctrine has been, is, and will be taught (commanded) by BUDDHA; or, BUDDHA has taught, is teaching, and will teach this doctrine.

## PROSODY.

§ 223. In Tibetan, verse differs little from prose; since there is no distinction of vowels into short and long, accented and emphatical; consequently there are no poetical feet measured by short and long syllables. All poetical compositions are in a sort of blank verse (rhyme not being in use, except in some few instances) differing from each other (or from one another) only in the number of syllables.

Although several poetical works, (as, the "*Kavyādarśha*," by DANDI,) have been translated by the Tibetans, they have not adopted the metrical feet used in Sanskrit versification.

§ 224. The several poetical pieces (or verses) occurring in the KAH-GYUR and STAN-GYUR, and in other works derived from India, have been rendered by the Tibetans, in blank verses, consisting, generally, of four lines each of seven syllables. But in the invocations and benedictions, at the beginning and end of some treatises or works, a few verses or stanzas of four lines, are sometimes introduced, consisting each of 9, 11, 13 or more syllables.

§ 225. By adopting the mythological and religious systems of the Brahmanists and Buddhists of India, the Tibetans have indeed formed a copious poetical language, borrowing many epithets and mythological embellishments from those sources. But since their verses are free from the fetters of rhyme and metre, all the poetical pieces in Tibetan, originals or translations, may be read with as much ease, as if they had been written in prose.

## LIST OF VERBS.

§ 226. *Note.* The ཡ, *pa*, and ར, *va*, terminations are used with this difference, that the ཡ is put after the following final letters of the verbal root; viz འ་ར་ཅ་པ་མ་ཙ, and the ར after ང་ཡ་མ་ཙ (or after any vowel). The verbs in the following list, as they now stand with the ཡ and ར terminations, are properly participial or verbal nouns. In the infinitive the terminations would be ཡར, *par*, and རར, *var*, which likewise frequently occur in this language; but, since the participial form is more consistent with the Tibetan practice, they have been so expressed in the following list, in that language; while the English meaning is given in the infinitive.

## ALPHABETICAL LIST OF TIBETAN VERBS :

- གྲག་པ་, *v. a.* to read, peruse ; *v.* བཞག་པ་.  
 གྲག་ཀ་ཐེད་པ་ or གྲག་ཀ་འཛིན་པ་, *v. a.* to censure, blame.  
 གྲྱ་པ་, *v. a.* to mend, patch  
 གྲྱ་པ་, *v. a.* to read ; *v.* གྲག་པ་.  
 གྲྱེན་པ་, *v. a.* to mend, patch shoes, &c.; *v.* གྲག་པ་.  
 ར་གཙོད་པ་, *v. a.* to cover (the mouth of a vessel, &c.)  
 ར་གསལ་གྱེད་པ་, *v. a.* to flatter.  
 ར་ཅད་ཐེད་པ་, *v. a.* to give fair words.  
 ར་ཐེར་པ་, *v. a.* to abuse by ill words.  
 ར་ཤོན་ཐེད་པ་, *v. a.* to say, utter, repeat with a loud voice.  
 ར་དམི་པ་, *v. a.* to subtract, diminish.  
 ར་འབབ་པ་, *v. n.* to snow, to fall (as snow).  
 ར་འབྲུ་པ་, *v. n.* to open, blow (as a flower).  
 ར་འཁྱུར་པ་, *v. n.* to change in colour.  
 ར་འཐེ་པ་, *v. n.* to open, to blow (as a flower).  
 ར་འཐེད་པ་, *v. a.* to open his, &c. mouth.  
 ར་འོག་པ་, *v. n.* to be still, silent, not to speak  
 ར་འོག་ཏེ་འདྲུག་པ་, *v. n.* to sit still, to hold his peace.  
 ར་མད་ཐེད་པ་, *v. a.* to boast, brag, glory in  
 ར་མྱུར་པ་, *v. a.* to change the colour of, &c  
 རྩལ་པ་, *v. a.* to encompass, pervade, comprehend, include ; to conceive.  
 གང་པ་ or གང་ཡིན་པ་, *v. n.* to be full or replete.  
 གང་པར་ཐེད་པ་, *v. a.* to make full, to fill.  
 གང་པར་འཁྱུར་པ་, *v. n.* to become full.  
 གལ་པ་, *v. n.* to abscond  
 གུར་ཐེད་པ་, *v. a.* to dance.  
 ཁོ་པ་, *v. a.* to perceive, understand.  
 ཁོན་པ་, *v. a.* to put on, wear  
 ཐོན་པ་, *v. a.* ditto.  
 ཐལ་པ་, *v. n.* to yawn, to gape.  
 ཐོང་པ་, *v. n.* to discourse, talk.  
 ཐོབ་པ་, *v. a.* to make flat, level.  
 ཐོད་པ་, *v. a.* to loose, relax, slacken.  
 གཅག་པ་, *v. a.* to conceive, mind, fix in the mind  
 གཅད་པ་, *v. n.* to cut off  
 གཅུལ་པ་, *v. a.* to scatter, spread, put asunder  
 གཅི་པ་, *v.* to make water.  
 གུར་པ་, *v. a.* to twist, wreath, wind.  
 གུར་པ་, *v. a.* to make soft, pliant, tame  
 གུར་པ་, *v. a.* to compress, include, bring on to an extremity.  
 གཅེར་གལ་པ་, *v. n.* to lie naked.  
 གཅོན་པ་, *v. a.* to break, to break asunder, off.  
 གཅོད་པ་, *v. a.* to cut ; *v.* གཅད་པ་.  
 གཅོར་པ་, *v. a.* to spread, scatter, disperse  
 གཞུལ་པ་, *v. a.* to examine, explore, spy.  
 གཞེར་པ་, *v. a.* to get, acquire, procure, provide.  
 གཞོག་པ་, *v.* to desire, wish earnestly, strive, endeavour.  
 གཏད་པ་, *v. a.* to give over, to bestow on, *v.* གཏོད་པ་.  
 གཏད་པར་ཐེད་པ་, *v. a.* to give thanks ; to remunerate.  
 གཏད་པར་འཁྱུལ་པ་, *v. a.* ditto.

གནད་པ, *v. a.* to give to, intrust, commit to; *v.*

གནད་པ.

གནར་པ, *v. a.* to bleed, to let blood.

གཏིག་པ, *v. n.* to drop, drip, fall in drops.

གཏིབ་པ, *v. n.* to be overcast with.

གཅུག་པ, *v. a.* to touch, reach to, join, meet.

གཅུབ་པ, *v. a.* to cut into small pieces.

གཅུལ་པ, *v. a.* to reduce into powder, to grind.

གཏོག་པ, *v. a.* to make a noise with the fingers.

གཏོགས་པ, *v. n.* to belong, appertain to, to be taken to.

གནོད་པ, *v. a.* to give, yield, bestow, grant; *v.*

གནད་པ.

གནོད་པ་འཇུག་པ, *v. c.* to cause to give.

གནོད་པ་འཇུག་པ, to be able to give.

གནོད་པ་མེད་པ, not to be able to give.

གནོད་པ་མེད་པ, the act of giving, or the state of being given.

གཏོད་པ, *v. a.* to give, commit, entrust to; *v.*

གནད་པ.

གཏོར་པ, *v. a.* scatter, spread, disseminate; *v.*

གཏོར་པ.

གདགས་པ, *v. a.* to tie, bind, fasten, compose;

*v. a.* གདགས་པ.

གདང་པ, *v. a.* to open wide, to menace.

གདམ་པ, *v. a.* to cast, spread, scatter; make;

*v. a.* གདམ་པ.

གདམས་པ, *v. a.* to advise, counsel.

གདུང་པ, *v. n.* to be, to be found.

གདོང་པ, *v. a.* to spread on the ground; *v. a.* གདོང་པ.

གཙ་པ, *v. a.* to gather together; *v. a.* གཙ་པ.

གཙལ་པ, *v. a.* to make tame, break, subdue, to discipline, educate; *v. a.* གཙལ་པ.

གཙུག་པ, *v. a.* to lift, hold, take up, to weigh; *v. a.* གཙུག་པ.

གཙོན་པ, *v. a.* to utter, say, tell with a loud voice; *v. a.* གཙོན་པ.

གནང་པ, *v. a.* to allow, grant; yield, permit.

གནས་པ, *v. n.* to dwell, abide; be, continue.

གནོང་པ, *v. n.* to be ashamed.

གནོད་པ, *v. a.* to hurt, to do harm to.

གནོད་པ, *v. a.* to depress, humble, deject; surpass; *v. a.* གནོད་པ.

གཙོག་པ, *v. a.* to strain, filter; let out blood; *v. a.* གཙོག་པ.

གཙོབ་པ, *v. a.* to rub together.

གཙོ་པ, *v. a.* to hurt, to do harm to; *v. a.* གཙོ་པ.

གཙོར་པ, *v. a.* to injure, hurt, do wrong to.

གཙུག་པ, *v. a.* to lay, place, put; *v. a.* གཙུག་པ.

གཙུལ་པ, *v. a.* to weigh, measure; pay, repay; *v. a.* གཙུལ་པ.

གཞིག་པ, *v. a.* to try, prove, examine; to be ruined; *v. a.* གཞིག་པ.

གཞིབ་པ, *v. a.* to suck out; *v. a.* གཞིབ་པ.

གཞིབས་པ, *v. a.* to put, place in order, to arrange.

གཞིལ་པ, *v. a.* to overpower, subdue, conquer; *v. a.* གཞིལ་པ.

གཞུ་པ, *v. a.* to smite, beat.

གཞུག་པ, *v. a.* to lay, put; shut; *v. a.* གཞུག་པ.

གཞུང་པ, *v. n.* to attend, be heedful.



མཐུང་པ་, *v. a.* to cut away the branches and leave, to prune, lop tree-.

མཐོན་པ་, *v. n.* to sit, be, exist.

མཐོང་པ་, *v. a.* to cut, hew, chop; *v. འཛོལ་པ་*.

མཐོལ་པ་, *v. a.* to subdue, vanquish, conquer, (entirely); *v. འཛོལ་པ་*.

མཐོལ་པ་, *v. a.* to apply himself earnestly to a thing.

མཐོལ་པ་, *v. a.* to strain, percolate; *v. མཚོལ་པ་*.

མཐོལ་པ་, *v. n.* to eat up, to eat; feed on.

མཐོལ་པ་, *v. a.* to lay, put on.

མཐོལ་པ་, *v. a.* to begin, to have intention to do

མཐོལ་པ་, *v. a.* to look on, see, view, regard, to hold.

མཐོལ་པ་, *v. n.* to go to bed, to sleep.

མཐོལ་པ་, *v. a.* to press, squeeze, to crush, &c ,

*v. འཛོལ་པ་*.

མཐོལ་པ་, *v. n.* to ache, to be in pain.

མཐོལ་པ་, *v. a.* to set, place, fix, plant, fix thoroughly; *v. འཛོལ་པ་*, also *མཚོལ་པ་*

མཐོལ་པ་, *v. a.* to seize, take, hold fast, conceive, comprehend; *v. འཛོལ་པ་* *མཐོལ་པ་*

མཐོལ་པ་, *v. a.* to turn, convert to, make to enter into, *v. འཛོལ་པ་*.

མཐོལ་པ་, *v. a.* to shut, close entirely; *v. འཛོལ་པ་*

མཐོལ་པ་, *v. a.* to turn out of one's way, to go aside (not to meet, &c); *v. འཛོལ་པ་*

མཐོལ་པ་, *v. n.* to creep or enter in any posture; *v. འཛོལ་པ་*

མཐོལ་པ་, *v. a.* to keep, hold, put, lay *འཛོལ་པ་*.

མཐོལ་པ་, *v. n.* to be ashamed, to be in confusion; *v. འཛོལ་པ་*.

མཐོལ་པ་, *v. n.* to ache, to be in continued pain.

མཐོལ་པ་, *v. a.* to own, to acknowledge

མཐོལ་པ་, *v. n.* to be spent in vain.

མཐོལ་པ་, *v. a.* to borrow any thing; to adopt.

མཐོལ་པ་, *v. n.* to yawn, gape

མཐོལ་པ་, *v. n.* to be hindered, stopped.

མཐོལ་པ་, *v. n.* to bend, to bow down.

མཐོལ་པ་, *v. n.* to fluctuate, be unsteady, be agitated, to be inattentive.

མཐོལ་པ་, *v.* to practise fornication.

མཐོལ་པ་, *v. n.* to be negligent, idle, *v. a.* to forget.

མཐོལ་པ་, *v. n.* to be agitated, moved, shaken, *v. a.* to dress.

མཐོལ་པ་, *v.* to cover; shelter

མཐོལ་པ་, *v. a.* to wave, shake, brandish, turn, fan.

མཐོལ་པ་, *v. a.* to cover, offuscate, darken.

མཐོལ་པ་, *v. a.* to bake; dress victuals

མཐོལ་པ་, *v. a.* to split, cleave; confess.

མཐོལ་པ་, *v. a.* to explain; tell

བཤོག་པ་, *v. a.* to pour out, shed, diffuse.   
 བཤོག་པ་, *v. a.* to split, cleave, divide; *v.* བཤོག་པ་.   
 བཤོད་པ་, *v. a.* to unfold, dress, comb; *v.* བཤོད་པ་   
 བཤུག་པ་, *v. a.* to put on or upon.   
 བཤུས་པ་, *v. a.* to prepare, make ready.   
 བཤུར་པ་, *v. a.* to measure; to let go one after another, to chase, hunt.   
 བསལ་པ་, to conceal, hide, keep secret.   
 བསད་པ་, *v. a.* to kill, slay, murder.   
 བསན་པ་, *v. a.* to hear fully, to hearken to.   
 བསལ་པ་, *v. a.* to return a kindness; to repay   
 བསུམ་པ་, *v. a.* to cast or fling back, up.   
 བསུལ་པ་, *v. a.* to toll, sound, ring; split, divide   
 བསུང་པ་, *v. a.* to command, order, bid   
 བསུལ་པ་, or བསུང་པ་, *v. a.* to pick, cleanse, put asunder.   
 བསོལ་པ་, *v. a.* to repair, mend; cure, heal; feed, bring up.   
 བསོལ་པ་, *v. a.* to collect, gather together, heap up, make ready.   
 བསོང་པ་, *v. a.* to conceal, hide, keep secret;   
*v.* བསང་པ་   
 བསོད་པ་, *v. a.* to kill, slay, murder, destroy;   
*v.* བསད་པ་   
 བསོལ་པ་, *v. a.* to repay a kindness, repay,   
*v.* བསལ་པ་.   
 བསོར་པ་, *v. a.* to turn, brandish, (in one's hand)   
 བསོལ་པ་, *v. a.* to pray, entreat, beg, petition, to take of meat and drink; to put on a garment, &c.   
 བསལ་པ་, *v. n.* to be weary, fatigued.

ཏུ་པ་, *v. n.* to weep, lament.   
 ཏུ་འཕྱོད་པ་, *v. n.* to weep and sob, to weep with convulsive sighs.   
 ཏུ་ར་པ་, *v. n.* to grunt, to make a grumbling noise   
 ཏོ་སྒྲུབ་པ་, *v. a.* to know, to be acquainted with   
 ཏོང་སྒྲུབ་པ་, *v. a.* to know every thing.   
 ཏུགས་པ་, *v. n.* to be conceived, to be originated.   
 ཏུག་པ་, *v. n.* to begin, intend, go.   
 ཏུག་པ་, *v. a.* to hear, hearken to.   
 ཏུག་པ་, *v. n.* to lie down, to sleep.   
 ཏུལ་པ་, *v. n.* to fall or break down.   
 ཏུལ་པ་, *v.* to feel, touch, handle, search after.   
 ཏུལ་པ་, *v. n.* to creep, move slowly; *v. a.* spy, observe.   
 ཏུལ་པ་ཏུལ་པ་, *v. n.* to approach, go near to.   
 ཏུལ་པ་, *v. a.* to soften, mollify, make soft; *v.* ཏུལ་པ་ ཏུལ་པ་.   
 ཏུལ་པ་, *v. a.* to buy, purchase.   
 ཏུལ་པ་, *v. a.* to endeavour, be diligent.   
 ཏུལ་པ་, *v.* to reach, go, come, to.   
 ཏུལ་པ་, *v. a.* to find, get; discover; *v.* ཏུལ་པ་.   
 ཏུལ་པ་, *v. a.* to hear, to be informed or have notice of.   
 ཏུལ་པ་, *v. a.* to draw, cite, quote; invite; *v.* ཏུལ་པ་.   
 ཏུལ་པ་, *v. n.* to remember, have in memory, *v. a.* to recollect.   
 ཏུལ་པ་ཏུལ་པ་, *v. a.* to bring or put into one's memory, or notice.

དརྱ་མ་, *v. a.* to run a race ; to run a horse.

དམི་མ་, *v. a.* to wrap round about, wind.

དབྱུག་མ་, *v. a.* to trouble, stir, shake, move up and down ; coagulate, curdle ; to churn.

དབྱོག་མ་, *v. a.* coagulate, curdle ; to churn.

དབྱེ་མ་, *v. a.* to play on a musical instrument

དགག་མ་, *v. a.* to stop, hinder, preclude, prohibit ; *v. འགགས་མ་*.

དགང་མ་, *v. a.* to fill entirely, replenish, make full ; *v. འགངས་མ་*.

དགབ་མ་, *v. a.* to cover ; overspread ; *v. འགབས་མ་*.

དགར་མ་, *v. a.* to separate, seclude, fold up.

དགལ་མ་, *v. a.* to load, put a load on ; *v. འགལ་མ་*.

དགས་མ་, *v. a.* to tear, rend, cleave, divide ; *v. འགས་མ་*.

དགམ་མ་, *v. a.* to kill, destroy, murder, extinguish ; *v. འགམ་* or *འགམས་མ་*.

དགོངས་མ་, *v. a.* to think on, remember, be merciful to.

དགོན་མ་, *v. n.* to laugh, smile ; *v. a.* to build, frame, prepare ; *v. འགོན་མ་*.

དགོས་མ་, *v. n.* to want, to be necessary.

དགོལ་, *v. n.* to sit in a reclined posture.

དཀེས་མ་, *v. n.* to be merry or glad.

དངས་མ་, *v. a.* to scatter, spread ; *v. འདངས་མ་*.

དཐོང་མ་, *v. a.* to kill, murder, destroy ; *v. འཐོངས་མ་*.

དཐོལ་མ་, *v. a.* to unfold, untie, explain ; *v. འཐོལ་མ་* or *འཐོལ་མ་*.

དངག་མ་ or དངགས་མ་, *v. a.* to commend, praise.

དངང་མ་, *v. n.* to be terrified, afraid.

དཔག་མ་, *v. a.* to weigh, ponder (mentally), measure, mete ; *v. དཔོག་མ་*.

དཔར་མ་, *v. a.* to dictate, say or tell what to write.

དཔོག་མ་, *v. a.* to weigh, measure, &c. ; *v. དཔག་མ་*.

དཔོར་མ་, *v. a.* to dictate, &c. ; *v. དཔར་མ་*.

དཔང་མ་, *v. a.* to hang, suspend ; *v. དཔྱང་མ་*.

དཔད་མ་, *v. a.* to examine, prove, try, essay ; *v. དཔྱད་མ་*.

དཔྱང་མ་, *v. a.* *v. དཔང་མ་*.

དཔྱད་མ་, *v. a.* *v. དཔད་མ་*.

དཔག་མ་, *v. a.* to maculate, stain, spot.

དཔབ་མ་, *v. a.* to let down, to put in order, arrange ; *v. འདཔབས་མ་*.

དབྱག་མ་, *v. a.* to bore or pierce through ; *v. འབྱགས་མ་*.

དབྱམ་མ་, *v. a.* to extend, dilate, expand, cover, fix ; *v. འབྱམས་མ་*.

དབྱར་མ་, *v. a.* to make smooth or even.

དབྱེ་མ་, *v. a.* to offer, present, give ; *v. འབྱེ་མ་*.

དཔོལ་, *v. a.* to pour out, empty ; *v. འཔོལ་*.

དཔོག་མ་, *v. a.* to give, bestow, transfer, impart, communicate ; to maculate, stain ; *v. དཔག་མ་*.

དཔོལ་མ་ (for དཔོལ་མ་), *v. a.* to squeeze, force out.

དཔྱི་མ་, *v. a.* to blot out, efface ; *v. འཔྱི་མ་*.

དབྱུག་མ་, *v. a.* to brandish, wave, wag, move.

དཐོལ་, *v. a.* to divide, separate, open ; *v. འཐོལ་མ་*.

དབྱེ་བ་, *v. a.* to separate, force, or put asunder, *v. འབྱེ་བ་*.

དམི་བ་, *v. a.* to diminish, subtract, lessen; *v. འམི་བ་*

དཔྱེག་པ་, *v. a.* to take or carry away by force; *v. འཔྱེག་པ་*.

དཔྱེག་པ་, *v. n.* to smile.

དཤེ་བ་, *v. a.* to defile, pollute.

དཔྱེག་པ་, *v. a.* to abuse, curse, censure

དཔྱེག་པ་ or དཔྱེག་པ་འཇུག་པ་, *v. a.* to grind, reduce to fine powder.

དཔྱེག་པ་, *v. a.* to show, or point at.

ན་བ་, *v. a.* to be sick

རྩ་བ་, *v. a.* to suck, draw milk from the breast

རྩ་བ་, *v. a.* to suckle, nurse.

རྩལ་བ་, *v. n.* to set, sink, decline, decay.

རྩལ་བ་, *v. n.* to approach, draw near to.

རྩལ་བ་, *v. a.* to can, to be able to do.

རྩལ་བ་, *v. n.* to sink down

ནོང་བ་, *v. n.* to commit a fault, be faulty.

ནོང་བ་, *v. a.* to perceive, take, receive.

ནོང་བ་, *v. a.* to depress, humble, surpass, outdo, *v. བཞོན་པ་* and *མཉམ་པ་*.

ནོང་བ་, *v. n.* to be satisfied or content with.

ནོང་བ་, *v. n.* to err, mistake, or to be mistaken.

ནོང་བ་, *v. n.* to agree, meet.

མཉམ་པ་, *v. n.* to be defeated, to lose the field, not to win, to fail

མཉམ་པ་, *v. n.* to come to, arrive at, a place

མཉམ་པ་, *v. n.* to be proper, fit, decent, becoming.

མོད་པ་, *v. n.* to dare, be bold, have courage, be audacious.

ཕྱིན་པ་, *v. n.* to go, walk, travel, arrive at.

ཕྱིན་པ་, *v. n.* to turn to or towards.

ཕྱིན་པ་, *v. to* to envy, to impart unwillingly

ཕྱིན་པ་, *v. to* to meet, join, encounter, find.

ཕྱིན་པ་, *v. n.* to flow.

ཕྱིན་པ་, *v. a.* to do, make, act, perform.

ཕྱིན་པ་, *v. a.* to take, receive, accept; *v. བཞོན་པ་*.

ཕྱིན་པ་, *v. a.* to chew, grind with the teeth.

ཕྱིན་པ་, *v. a.* to ransom, redeem.

ཕྱིན་པ་, *v. a.* to pour into.

ཕྱིན་པ་, *v. a.* to make or cause to drink.

བཞོན་པ་, *part. pret.* of བཞོན་པ་, to hinder, prohibit, &c.

བཞོན་པ་, *part. pret.* of བཞོན་པ་, to fill, make full.

བཞོན་པ་, *v. a.* to hold fast, to extend.

བཞོན་པ་, *part. pret.* of བཞོན་པ་, to cover, spread over.

བཞོན་པ་, to be separated, selected; banished

བཞོན་པ་, to be laden, to spin.

བཞོན་པ་, to be split, rent, cleft.

བཞོན་པ་, to be drawn down; to be called, summoned, gathered together.

བཞོན་པ་, *part. pass.* of བཞོན་པ་, to destroy, kill, cut off.

བཞོན་པ་, *v. a.* to carry, convey, to respect, reverence, honour.

བཞོན་པ་, *part. pass.* of བཞོན་པ་, to pull, pluck, draw violently.

- བཞོད་པ, *part. pass.* of འཞོད་པ, to frighten.  
 བསྐྱེད་པ, *part. pass.* or *pret.* to build, make, frame, fabricate; bring to.  
 བསོན་པ, *v. n.* to be angry with.  
 བསོལ་པ, *v. a.* to spare, not to use much.  
 བསྐྱེད་པ, *v. n.* to talk nonsense.  
 བསྐྱེད་པ, *v. a.* to bind, tie; to bind hand and foot; *v.* འཇུག་པ.  
 བསྐྱེད་པ, *v. a.* to spread, diffuse, scatter.  
 བསྐྱེད་པ, *v. a.* to extend, widen.  
 བསྐྱེད་པ, *v. a.* to reprove, rebuke.  
 བསྐྱེད་པ, *v. a.* to select, choose.  
 བསྐྱེད་པ, *part. pret.* of འཇུག་པ, to scatter, diffuse, show, display.  
 བསྐྱེད་པ, *part. pret.* of འཇུག་པ, to unfold, explain, explicate.  
 བསྐྱེད་པ, *v. a.* to conduct, guide; *v.* འཇུག་པ.  
 བསྐྱེད་པ, *v. a.* to wash clean, to cleanse; *v.* འཇུག་པ.  
 བསྐྱེད་པ, *v. n.* to be indigent, poor, hungry.  
 བསྐྱེད་པ, *part. pret.* of འཇུག་པ or འཇུག་པ, to untie, unfold, explain  
 བསྐྱེད་པ, *v. a.* to read over, peruse; *v.* འཇུག་པ.  
 བསྐྱེད་པ, *v. a.* to desire earnestly, to long for.  
 བསྐྱེད་པ, *v. a.* to steal away; *v.* འཇུག་པ.  
 བསྐྱེད་པ, *v. a.* to dig up or out; *v.* འཇུག་པ.  
 བསྐྱེད་པ, *v. a.* to stretch out, extend.  
 བསྐྱེད་པ, *v. a.* to fulfil, accomplish, make up, satiate, satisfy, content, perform.
- བསྐྱེད་པ, to be made dry.  
 བསྐྱེད་པ, *v. a.* to separate, fold up.  
 བསྐྱེད་པ, *v. a.* to besmear, bedaub, anoint.  
 བསྐྱེད་པ, *v. a.* to hide, conceal.  
 བསྐྱེད་པ, *v. a.* to contract, shrink up.  
 བསྐྱེད་པ, *v. a.* to send, dispatch, bestow, give.  
 བསྐྱེད་པ, *v. a.* to exhort, incite, bid.  
 བསྐྱེད་པ, *v. a.* to choose, elect.  
 བསྐྱེད་པ, *v. a.* to put on (as a garment).  
 བསྐྱེད་པ, *v. a.* to encircle, surround; to make turn round; *v.* འཇུག་པ.  
 བསྐྱེད་པ, *v. a.* to make boil, to boil; *v.* འཇུག་པ.  
 བསྐྱེད་པ, *v. a.* to carry, convey, take away.  
 བསྐྱེད་པ, *v. a.* to spend all.  
 བསྐྱེད་པ, *v. a.* to protect, defend, keep safe; *v.* འཇུག་པ.  
 བསྐྱེད་པ, *v. a.* to measure out.  
 བསྐྱེད་པ, *v. a.* to protect, defend; *v.* འཇུག་པ.  
 བསྐྱེད་པ, *v. a.* to stir, move, shake up; *v.* འཇུག་པ.  
 བསྐྱེད་པ, *v. a.* to repeat, add to; keep or hold up; *v.* འཇུག་པ.  
 བསྐྱེད་པ, *v. a.* to conduct, convey, carry, send; *v.* འཇུག་པ.  
 བསྐྱེད་པ, *v. a.* to borrow, take on loan; *v.* འཇུག་པ.  
 བསྐྱེད་པ, to be gathered together, to assemble in the middle.  
 བསྐྱེད་པ, *v. a.* to leave off, put aside, renounce, forsake, relinquish; *v.* འཇུག་པ.  
 བསྐྱེད་པ, *v. a.* to forget; *v.* འཇུག་པ.  
 བསྐྱེད་པ, *v. a.* to leave off, cast away, relinquish; *v.* འཇུག་པ.

བཟུང་པ, *v. a.* to produce, generate, form, make, cause, breed, rear up, beget, procreate; *v.* བྱེད་པ, *v. a.* བྱེ་པ, *v. n.*

བཟོད་པ, *v. a.* to move, agitate, shake; to move one's self, to go, walk; *v.* ཟོད་པ.

བཟོན་པ, *v. a.* to put, lay, hang on; *v.* ཟོན་པ.

བཟད་པ, *v. n.* to expel, eject, banish; *v.* ཟོད་པ.

བཟུ་པ, *v. a.* to expect, wait for.

བཟུན་པ, *v. a.* to beget, procreate, form, make, cause, breed, rear.

བཟོག་པ, to rattle, make a noise.

བཟག་པ, *v. a.* to hinder, obstruct; *v. n.* to be stopped, hindered.

བཟང་པ, *v.* to laugh, deride.

བཟུམ་པ, *v. a.* to try, prove, tempt.

བཟོས་པ, *v. a.* to put on a garment, to divide.

བཟོད་པ, *v. a.* to divide.

བཟོར་པ, *v. n.* to linger, tarry, remain long, to be long on one's way

བཟང་པ, *v. a.* to prolong, procrastinate.

བཟི་པ, *v. a.* to do (hereafter).

བཟིང་པ, *v. a.* to do, make, act, perform, &c.

བཟང་པ, *v. a.* to number, count up, to compute; *v. n.* to grow cold.

བཟང་པ, *v. a.* to open wide, to menace.

བཟོལ་པ, *v. a.* to roll, to roll up.

བཟུ་པ, *v. a.* to cleanse, make clear (from the husks, &c)

བཟུང་པ, *v. a.* to defecate, strain, let sit down.

བཟུང་པ, *v. a.* *v.* བཟུ་པ.

བཟོ་པ, *v. n.* to grow old.

བཟོང་པ, *v. a.* to raise, erect, build; *v.* ཟོང་པ.  
བཟོ་པ, *v.* to argue, reason, consider.

བཟོད་པ, *v. n.* to go on or over.

བཟོག་པ, *v. a.* to ford; argue, dispute; *v.* ཟོག་པ or ཟོག་པ.

བཟོང་པ, *v. a.* to extend, dilate, widen.

བཟོན་པ, *v. a.* to adorn, embellish.

བཟོལ་པ, *v. a.* to hurl, fling, dart, throw with violence; *v.* ཟོལ་པ ཟོལ་པ.

བཟོག་པ, *v. n.* to fall down senseless, to faint.

བཟོས་པ, *v. a.* to put into a cord, order, series.

བཟོག་པ, *v. n.* to run, to run away.

བཟོག་པ, *v. a.* to put on oath.

བཟོང་པ, *v. n.* to be or become full or replete with; *v.* ཟོང་པ.

བཟོར་པ, *v. a.* to make dense or thick.

བཟོག་པ, *v. a.* to expect one, to wait on, to tarry till one arrives.

བཟོག་པ, *v. a.* to move, agitate, shake; *v.* ཟོག་པ.

བཟོས་པ, *v. a.* to proclaim, publish, make known; *v.* ཟོས་པ.

བཟོང་པ, *v. a.* to conglomerate, make into an oval figure, to make round.

བཟོས་པ, *v. a.* to imagine, represent in one's mind; *v.* ཟོས་པ.

བཟོར་པ, *v. a.* to detain, withhold; thicken, &c.

བཟོང་པ, *v. n.* to stretch with yawning; *v.* ཟོང་པ.

བཟོར་པ, *v. a.* to turn, change; translate; to multiply (as in arithmetic); *v.* ཟོར་པ.

- မမ္ဘိရ်မ, *v. a.* to turn upside down, to overthrow; *v.* မ္ဘိရ်မ.  
 မဉ္ဇရ်မ, *v. a.* to proclaim, tell openly, publish, preach.  
 မဉ္ဇသ်မ, *v. a.* to enumerate, count up; upbraid; to cool, make cool; *v.* မဉ္ဇသ်မ, *v.* မ္ဘသ်မ.  
 မဉ္ဇရ်မ, *v. a.* to save, deliver, rescue; *v.* မ္ဘိရ်မ.  
 မဉ္ဇရ်မ, *v. a.* to adjust, compose, put together; *v.* မ္ဘိရ်မ.  
 မဉ္ဇရ်မ, *v. a.* to offusate, overshadow; *v.* မ္ဘိရ်မ.  
 မဉ္ဇရ်မ, to endeavour, make great efforts; *v.* မ္ဘိရ်မ.  
 မဉ္ဇရ်မ, *v. a.* to wrap, roll, wind up, twist; *v.* မ္ဘိရ်မ.  
 မဉ္ဇရ်မ, *v. a.* to pick up, gather, collect.  
 မဉ္ဇသ်မ, *v. a.* to mix, mingle, put together; to contrive, feign, relate falsely; *v.* မ္ဘိရ်မ.  
 မဉ္ဇရ်မ, *v. a.* to liken, compare, estimate; *v.* မ္ဘိရ်မ.  
 မဉ္ဇသ်မ, *v. a.* to prepare, make ready, render propitious; to acquire, learn, obtain, get; *v.* မ္ဘိရ်မ.  
 မဉ္ဇရ်မ, *v. a.* to repeat, (what belongs to the same class.)  
 မဉ္ဇရ်မ, *v. a.* to go on; perambulate; *v.* မ္ဘိရ်မ.  
 မဉ္ဇရ်မ, *v. a.* to embellish, decorate with; *v.* မ္ဘိရ်မ.  
 မဉ္ဇရ်မ, *v. a.* to reap, cut down; *v.* မ္ဘိရ်မ.  
 မဉ္ဇရ်မ, *v. a.* to reward, give a reward; *v.* မ္ဘိရ်မ.  
 မဉ္ဇသ်မ, *v. a.* to draw in and let out breath, to inhale and exhale, to breathe; *v.* မ္ဘိရ်မ.  
 မဉ္ဇရ်မ, *v. a.* to parch or broil, to deceive; *v.* မ္ဘိရ်မ.  
 မဉ္ဇရ်မ, *v. a.* to chase, hunt; deceive; *v.* မ္ဘိရ်မ.  
 မဉ္ဇရ်မ, *v. a.* to praise, commend.  
 မဉ္ဇသ်မ, *v. n.* to be faint, weary, tired; to decay.  
 မဉ္ဇရ်မ, *v. n.* to become green, mouldy, rotten; to prosper; *v. a.* to bless, give benediction; *v.* မ္ဘိရ်မ.  
 မဉ္ဇရ်မ, *v. a.* to make green; bless, prosper.  
 မဉ္ဇရ်မ, *v. a.* to fret, vex.  
 မဉ္ဇရ်မ, *part. pret.* of မဉ္ဇရ်မ, *v. a.* to break, the *fut.* of မဉ္ဇရ်မ, to walk over, perambulate; *t. a.*  
 မဉ္ဇရ်မ, *v. a.* to wear, carry, use; *v.* မဉ္ဇသ်မ.  
 မဉ္ဇရ်မ, *part. pret.* of မဉ္ဇရ်မ, *v. a.* to cut off  
 မဉ္ဇသ်မ, *v. a.* to conceal, hide, keep secret, cover; *v.* မဉ္ဇသ်မ.  
 မဉ္ဇသ်မ, *v. a.* to bargain, make an agreement; to dance, jump; *v.* မဉ္ဇသ်မ.  
 မဉ္ဇသ်မ, *v. a.* to make, prepare, make ready; *v.* မဉ္ဇသ်မ.  
 မဉ္ဇသ်မ, *v. a.* to wreath; to pull by force.  
 မဉ္ဇသ်မ, *part. pret.* of မဉ္ဇသ်မ, to weigh, ponder, measure; pay, pay back.  
 မဉ္ဇသ်မ, *v. a.* to bind, tie, fasten; *v.* မဉ္ဇသ်မ.

མཐོང་པ་, *v. a.* to ascend, mount a vehicle, horse,  
&c.; *v.* འཕྲོང་པ་.

མཐོང་པ་ for མཐོང་པ་, *v. a.* to squeeze, press  
out entirely; *v.* འཕྲོང་པ་.

མཐོང་པ་, *part. pret.* of འཕྲོང་པ་, *v. a.* to depose,  
divest, expel, cast out, eject, drive out,  
banish.

མཐོང་པ་, *v. a.* to fetch or draw up water, &c.;  
*v.* འཕྲོང་པ་.

མཐོང་པ་, *part. pret.* of འཕྲོང་པ་, *v. a.* to put, lay,  
place; close, shut; make, cause.

མཐོང་པ་, *v. n.* to contract, shrink up; *v.*  
འཕྲོང་པ་.

མཐོང་པ་, *v. a.* to promise, assure, affirm; *v.*  
འཕྲོང་པ་.

མཐོང་པ་, *v. a.* to chew or grind with the teeth;  
*v.* འཕྲོང་པ་.

མཐོང་པ་, *v. a.* to heap or pile up.

མཐོང་པ་, *v. a.* to make, prepare, form; *v.* འཕྲོང་པ་.

མཐོང་པ་, *part. pret.* of འཕྲོང་པ་, *v. a.* to over-  
come, subdue, conquer.

མཐོང་པ་, *part. pret.* of འཕྲོང་པ་, to commend,  
commit to, entrust; *v.* འཕྲོང་པ་.

མཐོང་པ་, *v. n.* to shine, glisten, glitter, &c.

མཐོང་པ་, *v. a.* to barter, change, turn; *v.*  
འཕྲོང་པ་.

མཐོང་པ་, *v. a.* to honour, reverence; to forget;  
*v.* འཕྲོང་པ་.

མཐོང་པ་, *v. a.* to say, utter, pronounce; *v.*  
འཕྲོང་པ་.

མཐོང་པ་, *v. a.* to burrow, take from others.

མཐོང་པ་, *v. a.* to scorn, disdain, contemn.

མཐོང་པ་, *v. n.* to grow old; be worn out; *v.*  
འཕྲོང་པ་.

མཐོང་པ་, *v. n.* to fade or wither away; *v.* འཕྲོང་པ་.

མཐོང་པ་, *v. a.* to find, get; *v.* འཕྲོང་པ་.

མཐོང་པ་, *v. n.* to be troubled or stirred up,  
dirty; *v.* འཕྲོང་པ་.

མཐོང་པ་, *v. a.* to tell, say, report, give notice  
of; *v.* འཕྲོང་པ་.

མཐོང་པ་, *v. a.* to extend, stretch out; *v.*  
འཕྲོང་པ་.

མཐོང་པ་, *v. a.* to make even or level, equal;  
to balance; *v.* འཕྲོང་པ་.

མཐོང་པ་, *v. a.* to lay flat on the ground, to lay  
to sleep; *v.* འཕྲོང་པ་, *v. a.* འཕྲོང་པ་, *v. n.*

མཐོང་པ་, *v. a.* to give over to another, to re-  
turn.

མཐོང་པ་, *v. n.* to break or fall down (as a rock);  
*v.* འཕྲོང་པ་.

མཐོང་པ་, *v. a.* to dip, immerge, moisten; *v.*  
འཕྲོང་པ་.

མཐོང་པ་, *v. a.* to make less, to reduce; *v.*  
འཕྲོང་པ་.

མཐོང་པ་, *v. n.* to grow or become sick; *v.*  
འཕྲོང་པ་.

མཐོང་པ་, *v. a.* to wash, cleanse (the hands, &c.)

མཐོང་པ་ or མཐོང་པ་, to endeavour, make haste;  
*v.* འཕྲོང་པ་.

མཐོང་པ་, *v. n.* to be afraid, to fear; *v.* འཕྲོང་པ་

མཐོང་པ་, *v.* to approach to; propitiate, gain, to  
induce to favour; *v.* འཕྲོང་པ་.



བསྐྱེད་པ་, *v. a.* to make grimaces to.  
 བསྐྱེད་པ་, *v. a.* to forget, neglect.  
 བསྐྱེད་པ་, *v. a.* to have a desire or lust, to desire earnestly, to long for.  
 བསྐྱེད་པ་, *v. a.* to give over, to deliver, to give into one's hand.  
 བསྐྱེད་པ་, *v. a.* to accuse, charge with a crime.  
 བསྐྱེད་པ་, *v. a.* to weave ; to grind.  
 བསྐྱེད་པ་, *part. pret.* of བསྐྱེད་པ་, to give.  
 བསྐྱེད་པ་, *part. pret.* of བསྐྱེད་པ་, to throw, cast, hurl, sling.  
 བསྐྱེད་པ་, *v. a.* to drop, to let fall in drops.  
 བསྐྱེད་པ་, *part. pret.* of བསྐྱེད་པ་, to spread on the ground.  
 བསྐྱེད་པ་, *v. a.* to pick up, gather, collect ; བསྐྱེད་པ་.  
 བསྐྱེད་པ་, *v. a.* to cast down one's self at the feet of another.  
 བསྐྱེད་པ་, *v. a.* to drink up the whole ; བསྐྱེད་པ་.  
 བསྐྱེད་པ་, *v. a.* to bow down ; བསྐྱེད་པ་.  
 བསྐྱེད་པ་, *v. a.* to cover, put a cover on ; བསྐྱེད་པ་.  
 བསྐྱེད་པ་, *part. pret.* of བསྐྱེད་པ་, to subdue, overcome.  
 བསྐྱེད་པ་, *part. pret.* of བསྐྱེད་པ་, to lift up.  
 བསྐྱེད་པ་, *v. a.* to pull, pluck, up, out.  
 བསྐྱེད་པ་, *part. pret.* of བསྐྱེད་པ་, to eject; cast out, draw out.  
 བསྐྱེད་པ་, *v. n.* to grow thick or fat.  
 བསྐྱེད་པ་, *v. a.* to examine, investigate, try, &c.; བསྐྱེད་པ་.

བསྐྱེད་པ་, *v. n.* to be in confusion or hurry ; བསྐྱེད་པ་.  
 བསྐྱེད་པ་, *v. a.* to pull down ; བསྐྱེད་པ་.  
 བསྐྱེད་པ་, *v. a.* to hold, support, depend on ; བསྐྱེད་པ་.  
 བསྐྱེད་པ་, *v. a.* to fasten with a peg and rope.  
 བསྐྱེད་པ་, *v. a.* to squeeze or force out ; བསྐྱེད་པ་.  
 བསྐྱེད་པ་, *v. a.* to look on, behold ; བསྐྱེད་པ་.  
 བསྐྱེད་པ་, *v. a.* to fold up, (as a garment;) བསྐྱེད་པ་.  
 བསྐྱེད་པ་, *v. n.* to be full or replete, to be born.  
 བསྐྱེད་པ་, *v. a.* to put on a saddle, to saddle.  
 བསྐྱེད་པ་, *v. a.* to show ; instruct, teach ; བསྐྱེད་པ་.  
 བསྐྱེད་པ་, *v. a.* to give, offer, present, bestow ; བསྐྱེད་པ་, afford.  
 བསྐྱེད་པ་, *v. a.* to decorate, embellish, put into order or series ; བསྐྱེད་པ་.  
 བསྐྱེད་པ་, *v. a.* to receive kindly, refresh, put to rest or respite ; བསྐྱེད་པ་.  
 བསྐྱེད་པ་, *v. a.* to chide, reproach, abuse ; བསྐྱེད་པ་.  
 བསྐྱེད་པ་, *v. a.* to infuse, instil, inspire, pour into ; བསྐྱེད་པ་.  
 བསྐྱེད་པ་, *v. a.* to shorten, abbreviate ; བསྐྱེད་པ་.  
 བསྐྱེད་པ་, *v. a.* to repeat, to do many times ; བསྐྱེད་པ་.  
 བསྐྱེད་པ་, *v. a.* to make agree, concord, to confer ; བསྐྱེད་པ་.

བཏུན་པ་, *v. a.* to keep, hold, support, maintain ; *v.* ཏུན་པ་.

བཏུང་པ་, *t. a.* to give, bestow, grant ; *v.* ཏུང་པ་.

བཏོད་པ་, *v. a.* to exalt, praise, commend.

བཏོང་པ་, *v. a.* to carry, convey, take with, off.

བདར་པ་, *t. a.* to file, polish, cleanse ; to fret ; whet, sharpen.

བཟུག་པ་, *v. a.* to fumigate, perfume, smoke.

བཟུང་པ་, *v. a.* to strike, beat.

བཟུག་པ་, *v. a.* to clap, beat, strike, knock :

*v.* ཟུག་པ་ or ཟུག་པ་.

བཟུར་པ་, *t. a.* to whet, sharpen ; *v.* ཟུར་པ་ or ཟུར་པ་.

བཟོལ་པ་, *v. a.* to spread, scatter, extend ; *v.* ཟོལ་པ་ or ཟོལ་པ་.

བཟུང་པ་, *v. a.* to beat, strike on, to thresh ; *v.* ཟུང་པ་.

བཟོན་པ་, *v. a.* to beat, strike, smite ; *v.* ཟོན་པ་.

བཟུག་པ་, *v. a.* to lick all over, to lick ; *v.* ཟུག་པ་.

བཟུང་པ་, *v. a.* to chew the cud (entirely), to chew, to ruminate, to muse ; *v.* ཟུང་པ་.

བཟུག་པ་, *v. a.* to repeat, say again ; *v.* ཟུག་པ་.

བཟུང་པ་, *v. n.* to sit down ; to wait for ; *v.* ཟུང་པ་.

བཟུག་པ་, *v. a.* to bind, tie, fasten ; oblige one's self, &c. ; *v.* ཟུག་པ་.

བཟོན་པ་ or ཟོན་པ་, *t. a.* to menace, threaten ; *v.* ཟོན་པ་.

བཟུག་པ་, *v. a.* to collect, gather together ; to abridge ; *v.* ཟུག་པ་.

བཟུག་པ་, *v. a.* to make agree, to reconcile ; *v.* ཟུག་པ་.

བཟུང་པ་, *v. a.* to confer, compare.

བཟུག་པ་, *v. a.* to exchange, barter ; to mix ; *v.* ཟུག་པ་.

བཟོན་པ་, *v. a.* to hazard, to expose to accident or danger.

བཟོན་པ་, *v. a.* to compose, prepare, make ready.

བཟོང་པ་, *v. a.* to associate, unite with.

བཟོན་པ་, *v. a.* to add together.

བཟོན་པ་, *v. n.* to mind to suffer ; to grow full of corrupt matter (as a sore).

བཟོང་པ་, *v. n.* to be suffocated or choked by any thing in the throat.

བཟོན་པ་, *v. a.* to attend or look on.

བཟོན་པ་ or ཟོན་པ་, *v. a.* to draw to, to attract.

བཟོན་པ་, *v. a.* to hurt, to make a wound on.

བཟོན་པ་, *v. a.* to increase, augment, add to.

བཟོན་པ་, *v. a.* to take into one's hand, to put on, receive, to smell the scent of ; *v.* ཟོན་པ་.

བཟོན་པ་, *v. a.* to prolong, to lengthen out, to delay, to extend far.

བཟོན་པ་, *v. a.* to draw long, to spin out, to prolong.

བཟོན་པ་, *t. a.* to suckle ; to pierce, to stab.

བཟོན་པ་, *v. a.* to abolish, destroy ; *v.* ཟོན་པ་.

- བཟུམ་པ་, *v. a.* to smell, try the smell ; *v.*  
 ཟུམ་པ་.  
 བཟུང་པ་, *v. a.* to make less, smaller, to bring  
 nearer ; *v.* ཟུང་པ་.  
 བཞེལ་པ་, *v. a.* to move, shake, agitate.  
 བཞེ་པ་, *v. a.* to mix, mingle, make a mixture  
 of ; *v.* ཞེ་པ་.  
 བཞེམ་པ་, *v. a.* to smell, try the smell of ; *v.*  
 ཞེམ་པ་.  
 བཞེར་པ་, *v. a.* to confound, disturb, set in  
 disorder ; *v.* ཞེར་པ་.  
 བཛྲིག་པ་, *v. a.* to strain, defecate, purify ; *v.*  
 འཛྲིག་པ་.  
 བཛྲོང་པ་, *v. a.* to press forward, to open a  
 way to one's self by pressing among the  
 multitude.  
 བཛྲོ་པ་, *v. a.* to cut short.  
 བཛྲོ་པ་, *v.* to watch over, to observe ; to bring  
 forth, to be born.  
 བཛྲོ་པ་, *v. a.* to seek, to look for ; *v.*  
 འཛྲོ་པ་.  
 བཛྲོ་པ་, *v. a.* to squeeze, press out.  
 བཛྲོ་པ་, *v. a.* to set, plant, fix, establish ; *v.*  
 འཛྲོ་པ་.  
 བཛྲོ་པ་, *v. a.* to put in, to inject ; *v.* འཛྲོ་པ་.  
 བཛྲོ་པ་, *v. a.* to shut or close entirely, (the  
 eye) ; *v.* འཛྲོ་པ་.  
 བཛྲོ་པ་, *v. a.* to hurt, injure, do harm to ; *v.*  
 འཛྲོ་པ་.  
 བཛྲོ་པ་, *v. a.* to sew (entirely) ; *v.* འཛྲོ་པ་.  
 བཛྲོ་པ་, *v. n.* to become ripe or mature ; *v. a.*  
 to boil, dress, dye, tinge, to refine ; *v.*  
 འཛྲོ་པ་, འཛྲོ་པ་.  
 བཛྲོ་པ་, *v. a.* to cut, hew, engrave, inoculate,  
 beat, smite ; *v.* འཛྲོ་པ་.  
 བཛྲོ་པ་, *v. a.* to sell away ; *v.* འཛྲོ་པ་.  
 བཛྲོ་པ་, *v. a.* to dispute, argue, debate ; *v.*  
 འཛྲོ་པ་.  
 བཛྲོ་པ་, *v. a.* to begin, compose, write, make ;  
*v.* འཛྲོ་པ་.  
 བཛྲོ་པ་, *v. a.* to count or number up, to ad-  
 mit, acknowledge ; *v.* འཛྲོ་པ་.  
 བཛྲོ་པ་, *v. a.* to build or raise up a wall ; *v.*  
 འཛྲོ་པ་.  
 བཛྲོ་པ་, *v. a.* to love, be kind or merciful to.  
 བཛྲོ་པ་, *v. a.* to raise one thing above another,  
 to raise stories ; to grind, bind, tie,  
 truss up ; *v.* འཛྲོ་པ་.  
 བཛྲོ་པ་, *v. a.* to shorten, gird or tuck up ; *v.*  
 འཛྲོ་པ་.  
 བཛྲོ་པ་, *v. n.* to endeavour, strive, labour.  
 བཛྲོ་པ་, *v. a.* to give, bestow, afford ; *v.*  
 འཛྲོ་པ་.  
 བཛྲོ་པ་, *v. a.* to send, despatch, commission,  
 put into ; *v.* འཛྲོ་པ་.  
 བཛྲོ་པ་, *v. a.* to depress, oppress, to tread un-  
 der one's feet ; to make sink ; *v.* འཛྲོ་པ་.  
 བཛྲོ་པ་, *v. a.* to transform, transfigure mira-  
 culously ; *v.* འཛྲོ་པ་.  
 བཛྲོ་པ་, *v. a.* to menace, threaten, to make  
 grimaces, to tuck, gird up ; *v.* འཛྲོ་པ་.  
 བཛྲོ་པ་, *part. pret.* of འཛྲོ་པ་, to put, place, lay.

མགན་པ, *v. n.* to smile, laugh; *v. a.* deride.

མགབ་པ, *v. n.* to go or creep in unawares;

ཁ. འཇམ་པ.

མགའ་པ, *v. a.* to shave, cut with a razor.

མགུ་པ, *v. a.* to melt, to digest; ཁ. འཇུ་པ.

མགུགས་པ, *v. n.* to sit (stately), be, exist

མགུད་པ, *v. n.* to go, depart.

མགུར་པ, *v. a.* to cut, chop, shave.

མགོང་པ, *v. a.* to rise, build, erect; to stand up.

མགོད་པ, *v. a.* to will, wish, desire.

མགོས་པ, *v. a.* to take, receive, accept of; to put on.

མགོལ་པ, *v. a.* to milk, draw milk, &c.; ཁ. འཇོལ་པ.

མགོག་པ, *v. a.* to hew, cut, chop with an axe.

མགོལ་པ, *v. a.* to eat up, to eat the whole; to eat; ཁ. རྒྱལ་པ.

མགོལ་པ, *v. n.* to be intoxicated.

མགུང་པ, *part. pret.* of འཇོག་པ, to take into one's hand, to seize, to catch; ཁ. མགུང་པ.

མགུར་པ, *part. pret.* of འཇོར་པ, to turn out, or aside from one's way.

མགོད་པ, *v. a.* to keep, hold; ཁ. འཇོད་པ.

མགོ་པ, *v. a.* to make, form, fabricate, work, frame.

མགོད་པ, *v. a.* to suffer, forbear, have patience

མགོ་པ, *v. a.* to repeat, turn round; pass over (a mountain), double (a cape); ཁ. གོ་པ or གོ་པ.

མགུམ་པ, *v. a.* to gather or bring together.

མགོག་པ, *a.* to turn back, to force to go back, to reform; ཁ. གོག་པ.

མགོག་པ, *v. a.* to waste, destroy, rase, erase, to turn upside down.

མགོན་པ, *v. a.* to moisten, make wet; *v. n.* to grow wet.

མགོས་པ, *v. a.* to confess, declare.

མགོད་པ, *v. a.* to explain, tell fully; ཁ. འཇོད་པ.

མགོས་པ, *v. a.* to prepare, make ready.

མགོལ་པ, *v. a.* to kill animals for food, to butcher.

མགོར་པ, *v. a.* to put into series; to measure, to hunt.

མགོས་པ, *v. a.* to cleanse, wash clean, purge.

མགོག་པ, *part. pret.* of འཇོག་པ, to pull down, destroy; break, violate.

མགོག་པ, *v. a.* to flay, strip, take off the skin; to copy.

མགོ་པ, *v. a.* to sell, give to another.

མགོད་པ, *v. a.* to rub.

མགོས་པ, *v. a.* to weep over or for, to lament.

མགོར་པ, *v. a.* to burn slightly.

མགོར་པ, *v. a.* to confront, compare, to face.

མགོས་པ, *v. a.* to know, to know a person or thing unknown before.

མགོ་པ, *v. a.* to spill, shed, pour out.

མགོར་པ, *v. a.* to chase, course, hunt, pursue.

མགོལ་པ, *v. a.* to put away, to defer, to delay.

མགོག་པ, *v. a.* to collect, assemble; to hoard up; ཁ. གོག་པ.

མགོང་པ, *v. a.* to purify, cleanse, clear up.

མགོད་པ, *part. pret.* of མགོད་པ, to kill, murder.

མགོས་པ, *v. a.* to return, to do like, to render, repay, supply; ཁ. འཇོས་པ.

བསམ་པ, <i>v. a.</i> to think, meditate, muse on, to consider; <i>v.</i> རྟོག or རྟོགས་པ.	བསྟོ་བ, <i>v. a.</i> to warm, heat moderately.
བསམ་པ, <i>v. a.</i> to put away, cleanse, clear, heal, cure; <i>v.</i> རྟོག་པ.	བསྟུང་བ, <i>v. a.</i> to erect, set up, raise, to lift, hold up, rouse or excite, <i>v.</i> རྟོང་བ.
བསྟོན་པ, <i>v. a.</i> to agitate, shake, retake; cast up	བསྟུང་བ, <i>v. a.</i> to mix, mingle, alloy
བསྟོང་བ, <i>v. a.</i> to whirl about.	བསྟུང་བ, <i>v. a.</i> to patch, mend, <i>v.</i> རྟུང་བ.
བསྟོན་པ, <i>v. a.</i> to refresh, cool; wash	བསྟུང་བ, <i>v. a.</i> to teach, learn fully; <i>v.</i> རྟོང་བ
བསྟུང་བ, <i>v. a.</i> to receive one; solemnly to go to meet one, &c.	བསྟུང་བ, <i>v. a.</i> to deceive, impose on, <i>v.</i> རྟུང་བ
བསྟུང་བ, <i>v. a.</i> to efface, blot out, destroy	བསྟུང་བ, <i>v. n.</i> to arrive at a place.
བསྟུང་བ, <i>v. a.</i> to shut or close the mouth, &c	བསྟུང་བ, <i>v. a.</i> to turn, reverse, to turn inside out.
བསྟུང་བ, <i>v. a.</i> to pull asunder, to anatomise.	མིང་བ, <i>v. a.</i> to swallow down
བསྟུང་བ, <i>v. a.</i> to pull asunder, to pick, cleanse	མིན་པ, <i>v. n.</i> not to be.
བསྟུང་བ, <i>v. a.</i> to make right, straight, equal, to keep, hold in equilibrium, to balance.	མུང་བ, <i>v. a.</i> to grind or cut with the teeth, to chew.
བསྟུང་བ, <i>v. n.</i> to harden one's self, to suffer anything	མུང་བ, <i>v. n.</i> to smile.
བསྟུང་བ, <i>v. a.</i> to refrain, hold back, to curb, to disperse	མང་བ, <i>v. n.</i> not to be, to be wanted.
བསྟུང་བ, <i>v. a.</i> to keep, hold, not to give much.	མུང་བ, <i>v. a.</i> to command, order, say.
བསྟུང་བ, <i>v. a.</i> to make longer, to protract, to prolong, extend farther, to bring up, breed, to send, despatch	མུང་བ, <i>v. a.</i> to esteem, have regard for
བསྟུང་བ, <i>v. a.</i> to defend, take care of, to observe, keep	མུང་བ, <i>v. a.</i> to taste, enjoy.
བསྟུང་བ, <i>v. a.</i> to churn, agitate, curdle.	མུང་བ, <i>v. a.</i> to spy, investigate, explore.
བསྟུང་བ, <i>v. a.</i> to add together, collect, aggregate.	མུང་བ, <i>v. n.</i> to be intoxicated.
བསྟུང་བ, <i>v. a.</i> to burn, to consume.	མུང་བ, <i>v. a.</i> to taste, enjoy.
བསྟུང་བ, <i>v. a.</i> to feed, rear, keep.	མུང་བ, <i>v. a.</i> to keep, hold, embrace.
	མུང་བ, <i>v. a.</i> to know, understand.
	མུང་བ, <i>v. n.</i> to rejoice, be glad
	མུང་བ, <i>v. a.</i> to send, commission, ablegate.
	མུང་བ, <i>v. a.</i> to curse, to wish evil to
	མུང་བ, <i>v. n.</i> to be; <i>v. a.</i> to have, to possess.
	མུང་བ, <i>v. n.</i> repair to.
	མུང་བ, <i>v. n.</i> be there.

མཆོད་པ་, <i>v. n.</i> to spread, to be diffused.	ཆོད་པ་ for འཇོག་པ་, to seek, look for.
མཆོད་པ་, <i>v. a.</i> to leap, jump.	ཁྱ་པ་, <i>v. a.</i> to beg, request, entreat; ask.
མཆོད་པ་, <i>v. a.</i> to offer, to sacrifice; to worship.	ཁྱེད་པ་, <i>v. a.</i> to twist, spin.
མཆོད་པ་, <i>v. n.</i> to slip or fall out of the hand.	ཁྱེད་པ་, <i>v. a.</i> to desire, wish, will.
མཆོད་པ་, <i>v. a.</i> to meet, visit, have an interview.	ཁྱེད་པ་, for འཇོག་པ་, <i>v. a.</i> to lay, place, put down.
མཆོད་པ་, <i>v. a.</i> to hear fully, to hear, hear- ken to.	ཁྱེད་པ་, <i>v. a.</i> to mount, ascend (carriage, &c.)
མཆོད་པ་, <i>v. n.</i> to be even, level, equal.	ཁྱ་པ་, <i>v. a.</i> to eat, take food; <i>v. n.</i> མཆོད་པ་.
མཆོད་པ་, <i>v. a.</i> to mollify, soften, rub gently.	ཁྱེད་པ་, <i>v. a.</i> to yelp, bark.
མཆོད་པ་, <i>v. a.</i> ditto.	ཁྱེད་པ་, <i>v. a.</i> to say, tell, speak.
མཆོད་པ་, <i>v. n.</i> to be weary, fatigued.	ཁྱེད་པ་ or ཁྱེད་པ་, <i>v. a.</i> to pass over, to double, to repeat.
མཆོད་པ་, <i>v. n.</i> to be merry, glad.	ཁྱེད་པ་, <i>v. a.</i> to return, make to go back.
མཆོད་པ་, <i>v. n.</i> to be freed or delivered.	ཁྱེད་པ་, <i>v. n.</i> to come.
མཆོད་པ་, <i>v. a.</i> to see, view, look on	ཁྱེད་པ་, <i>v. a.</i> to bring.
མཆོད་པ་, <i>v. a.</i> to confess, declare.	ཁྱེད་པ་, <i>v. a.</i> to put, lay down.
མཆོད་པ་, <i>v. a.</i> to depress, humble, conquer, out-do; <i>v. n.</i> ཁྱེད་པ་, <i>v. n.</i> ཁྱེད་པ་.	ཁྱེད་པ་, <i>v. a.</i> to censure, accuse.
མཆོད་པ་, <i>v. a.</i> to put on his clothes, dress.	ཁྱེད་པ་, <i>v. n.</i> to be out of one's senses, to fall down.
མཆོད་པ་ for མཆོད་པ་, <i>v. a.</i> to smell, perceive by the nose; to touch, feel.	ཁྱེད་པ་, <i>v. n.</i> to stop or be stopped.
མཆོད་པ་, <i>v. n.</i> to suffer, be afflicted with.	ཁྱེད་པ་, <i>v. a.</i> to spin.
མཆོད་པ་, <i>v. n.</i> to sleep.	ཁྱེད་པ་, <i>v. a.</i> to vie with, to hate.
མཆོད་པ་, <i>v. a.</i> to think, or fancy.	ཁྱེད་པ་, <i>v. n.</i> to groan.
མཆོད་པ་, <i>v. n.</i> to be content, or satisfied with.	ཁྱེད་པ་, <i>v. n.</i> to shrink, contract
མཆོད་པ་, <i>v. n.</i> to be conscious of one's fault.	ཁྱེད་པ་, <i>v. a.</i> to carry, convey.
མཆོད་པ་, <i>v. a.</i> to show, represent, figure.	ཁྱེད་པ་, <i>v. a.</i> to subdue, subject
མཆོད་པ་, <i>v. a.</i> to do, make, act, create, form.	ཁྱེད་པ་, <i>v. n.</i> to be stopped or hindered.
མཆོད་པ་ or མཆོད་པ་, <i>v. a.</i> to measure, prove.	ཁྱེད་པ་, <i>v. n.</i> to be full, replete.
མཆོད་པ་, <i>v. n.</i> to be done, to be finished.	ཁྱེད་པ་, <i>v. n.</i> to sit down, settle.
མཆོད་པ་, <i>v. n.</i> to be content or satisfied with.	ཁྱེད་པ་, <i>v. n.</i> to be angry with one.
མཆོད་པ་, <i>v. a.</i> to feel, perceive, to hear.	ཁྱེད་པ་, <i>v. a.</i> to encircle, compass.
	ཁྱེད་པ་, <i>v. n.</i> to go round about, to wander.

རུལ་པ་, *v. n.* to boil, to be hot.  
 རྒྱུན་པ་, *v. n.* to freeze, be congealed.  
 རྒྱུ་པ་, *v. n.* to err, wander, go astray.  
 རྒྱུ་པ་, *v. n.* to go astray, to err.  
 རྒྱུ་པ་, *v. a.* to bind, tie, fasten.  
 རྒྱུ་པ་, *v. n.* to turn, go round about.  
 རྒྱུ་པ་, *v. n.* to be gathered together.  
 རྒྱུ་པ་, *v. n.* to run, to run away.  
 རྒྱུ་པ་, *v. n.* to run, flee.  
 རྒྱུ་པ་, *v. a.* to embrace, comprise.  
 རྒྱུ་པ་, *v. n.* to be separated, divorced.  
 རྒྱུ་པ་, *v. n.* to be spread, or distributed.  
 རྒྱུ་པ་, *v. a.* to carry, convey, take away.  
 རྒྱུ་པ་, *v. a.* to bring.  
 རྒྱུ་པ་, *v. n.* to be stirred, moved, troubled.  
 རྒྱུ་པ་, *v. n.* to miss, fail, to be giddy.  
 རྒྱུ་པ་, *v. n.* to arrive, reach.  
 རྒྱུ་པ་, *v. n.* to lean to, to depend on.  
 རྒྱུ་པ་, *v. a.* to strike, beat.  
 རྒྱུ་པ་, *v. n.* to be involved in, to wind.  
 རྒྱུ་པ་, *v. n.* to cohere, stick together.  
 རྒྱུ་པ་, *v. a.* to lead, conduct.  
 རྒྱུ་པ་, *v. n.* to be twisted together or round.  
 རྒྱུ་པ་, *v. n.* to wash one's self, to bathe.  
 རྒྱུ་པ་, *v. n.* to be stirred, troubled.  
 རྒྱུ་པ་, *v. n.* to be born, produced.  
 རྒྱུ་པ་, *v. a.* to wash, cleanse.  
 རྒྱུ་པ་, *v. n.* to err, be mistaken.  
 རྒྱུ་པ་, *v. n.* to be scattered.  
 རྒྱུ་པ་, *v. n.* to long for, desire.

རྒྱུ་པ་, *v. a.* to play on a musical instrument.  
 རྒྱུ་པ་, *v. n.* to stop, to cease.  
 རྒྱུ་པ་, *v. a.* to taste, to try the taste of, to put into the mouth.  
 རྒྱུ་པ་, *v. n.* to secede, withdraw from.  
 རྒྱུ་པ་, *v. a.* to transgress, violate.  
 རྒྱུ་པ་, *v. n.* to open, be split or cleft.  
 རྒྱུ་པ་, *v. a.* to draw down, to call, summon.  
 རྒྱུ་པ་, *v. n.* to decay, decline, be spent.  
 རྒྱུ་པ་, *v. n.* to die, perish.  
 རྒྱུ་པ་, *v. n.* to be agitated, to move, shake.  
 རྒྱུ་པ་, *v. a.* to hinder, prohibit, stop.  
 རྒྱུ་པ་, *v. a.* to fill, replenish, make full.  
 རྒྱུ་པ་, *v. a.* to diffuse, spread, extend.  
 རྒྱུ་པ་, *v. a.* to cover, overspread.  
 རྒྱུ་པ་, *v. a.* to kill, destroy.  
 རྒྱུ་པ་, *v. a.* to load, put on a burden or load.  
 རྒྱུ་པ་, *v. a.* to split, cleave, divide.  
 རྒྱུ་པ་, *v. n.* to be stained, sullied, inflicted with.  
 རྒྱུ་པ་, *v. a.* to hinder, stop.  
 རྒྱུ་པ་, *v. a.* to bewitch, enchant.  
 རྒྱུ་པ་, *v. a.* to build, frame, construe.  
 རྒྱུ་པ་, *v. n.* to be accustomed to.  
 རྒྱུ་པ་, *v. n.* to tarry, loiter, linger.  
 རྒྱུ་པ་, *v. n.* to go astray.  
 རྒྱུ་པ་, *v. n.* to be sold, spent, expended.  
 རྒྱུ་པ་, *v. n.* to be a long time, or late, to be delayed.  
 རྒྱུ་པ་, *v. n.* to stretch with yawning.

འཁྱེད་པ་, *v. n.* to run, flee, vanish, disappear.  
 འཁྱེར་པ་, *v. n.* to become, be ; change, turn.  
 འཁྱེ་པ་, *v. n.* to go asunder, to disperse;  
 འཁྱེད་པ་, *v. a.* to disperse, diffuse, scatter.  
 འཁྱེལ་པ་, *v. n.* to be turned upside down.  
 འཁྱོད་པ་, *v. n.* to repent, be grieved for.  
 འཁྱུང་པ་, *v. n.* to sound, be rumoured.  
 འཁྱུང་པ་, *v. a.* to number, count ; be filled, satisfied.  
 འཁྱུང་པ་, *v. a.* to extend wide.  
 འཁྱུང་པ་, *v. a.* to vie, contend, strive with.  
 འཁྱུང་པ་, *v. n.* to be scattered, diffused, spread.  
 འཁྱུང་པ་, *v. n.* to congrue, agree, suit, be coherent.  
 འཁྱུང་པ་, *v. n.* to grow less, decrease ; be defused.  
 འཁྱུང་པ་, *v. n.* to go, walk.  
 འཁྱུང་པ་, *v. n.* to roll, fall down.  
 འཁྱུང་པ་, *v. n.* to endeavour, strive.  
 འཁྱུང་པ་, *v. n.* to be ready, to be produced.  
 འཁྱུང་པ་, *v. n.* to be broken, maimed.  
 འཁྱུང་པ་, *v. n.* to go, walk, march, pace.  
 འཁྱུང་པ་, *v. n.* to be repeated ; to roll about, or on the ground.  
 འཁྱུང་པ་, *v. n.* to stand, stay erect.  
 འཁྱུང་པ་, *v. a.* to sprinkle, scatter ; expose to sale.  
 འཁྱུང་པ་, *v. a.* to unfold, explain.  
 འཁྱུང་པ་, *v. n.* to go, walk, march.  
 འཁྱུང་པ་, *v. n.* to converse, associate with.  
 འཁྱུང་པ་, *v. n.* to die, cease to live.

འཁྱུང་པ་, *v. a.* to go on, over, to travel.  
 འཁྱུང་པ་, *v. n.* to be unfolded, untied.  
 འཁྱུང་པ་, *v. n.* to break, to walk ; *v. a.* to full cloth.  
 འཁྱུང་པ་, *v. a.* to wear, put on ; keep, hold, carry.  
 འཁྱུང་པ་, *v. a.* to explain, tell, instruct ; *v. n.* to be rent, torn, dissolved.  
 འཁྱུང་པ་, *v. a.* to conceal, hide.  
 འཁྱུང་པ་, *v. n.* to dance, jump.  
 འཁྱུང་པ་, *v. a.* to prepare, make.  
 འཁྱུང་པ་, *v. n.* to rise, go up.  
 འཁྱུང་པ་, *v. n.* to fluctuate, be unsteady.  
 འཁྱུང་པ་, *v. n.* to die, cease to live.  
 འཁྱུང་པ་, *v. a.* to bind, tie, fasten.  
 འཁྱུང་པ་, *v. a.* to mount, ascend.  
 འཁྱུང་པ་, *v. a.* to fetch or draw up water ; to water, irrigate.  
 འཁྱུང་པ་, *v.* to yield, confess.  
 འཁྱུང་པ་, *v. n.* to shrink.  
 འཁྱུང་པ་, *v. a.* to promise, assure.  
 འཁྱུང་པ་, *v. a.* to cleave, split, confess.  
 འཁྱུང་པ་, *v. a.* to grind, to cut with the teeth.  
 འཁྱུང་པ་, *v. a.* to believe, give credit to.  
 འཁྱུང་པ་, *v. a.* to prepare, make ready.  
 འཁྱུང་པ་, *v. n.* to run away, escape.  
 འཁྱུང་པ་, *v. a.* to command, commit to, intrust.  
 འཁྱུང་པ་, *v. a.* to prepare, make ready.  
 འཁྱུང་པ་, *v. a.* to establish, settle, fix.



- \* འཇམ་པ་, *v. n.* to creep in secretly.  
 འཇམ་པ་, *v. a.* to weigh, ponder, pay.  
 འཇིག་པ་, *v. n.* to be destroyed, ruined, to perish;  
     *v. a.* to destroy.  
 འཇུག་པ་, *v. a.* to put, place, lay, make, cause.  
 འཇུན་པ་, *v. a.* to subdue, make tame.  
 འཇུམ་པ་, *v. n.* to shrink, be afraid of.  
 འཇོག་པ་, *v. a.* to express, squeeze, milk.  
 འཇོག་པ་, *v. a.* to put, place, lay down; cut,  
     *hew.*  
 འཇོམས་པ་, *v. a.* to overcome, subdue, con-  
     quer.  
 འཇོག་པ་, *v.* to turn aside from the way.  
 འཇུང་པ་, *v. n.* to be fit, meet, convenient.  
 འཇུག་པ་, *v.* to fight, quarrel, dispute.  
 འཇུམ་པ་, *v. a.* to embrace, include.  
 འཇུག་པ་, *v. n.* to pass away, go beyond.  
 འཇིག་པ་, *v. n.* to drop, fall in drops.  
 འཇིག་པ་, *v. a.* to pervade, diffuse over.  
 འཇུག་པ་, *v. a.* to gather, collect, pick up.  
 འཇུང་པ་, *v.* to drink.  
 འཇུག་པ་, *v. a.* to cut into small pieces.  
 འཇུམ་པ་, *v. n.* to cover, cast, spread over.  
 འཇུག་པ་, *v. n.* to spread wide; to smoke.  
 འཇུག་པ་, *v. n.* to depart, commence a journey.  
 འཇིག་པ་, *v. a.* to draw, make fast.  
 འཇུག་པ་, *v. a.* to take, seize, hold fast on.  
 འཇུམས་པ་, *v. a.* to shut, comprise, cover, in-  
     clude.  
 འཇོ་འཚོམས་པ་, *v. a.* to fret, vex.  
 འཇོག་པ་, *v. a.* to pick, pluck up.

- འཇོགས་པ་, *v. a.* to take into one's hand; to  
     hold.  
 འཇོག་པ་, *v. n.* to go out, issue, be uttered.  
 འཇོམ་པ་, *v. n.* to doubt, hesitate, mistake, err.  
 འཇོང་པ་, *v. a.* to scatter, diffuse, disperse; *v.*  
     མཛོེ་པ་.  
 འཇོག་པ་, *v. a.* to declare, confess, not to hide.  
 འཇོག་པ་, *v. n.* to become pure, clean; *v. a.* to  
     lick.  
 འཇུག་པ་, *v. a.* to choose, select.  
 འཇུག་པ་, *v. n.* to go, pass away, to escape.  
 འཇུང་པ་, *v. n.* to tremble, quake, shudder.  
 འཇིང་པ་, *v. a.* to spread on the ground.  
 འཇུག་པ་, *v. n.* to assemble, gather together.  
 འཇུ་ཤེས་པ་, *v.* to represent in the mind, be  
     conscious of.  
 འཇུག་པ་, *v. n.* to be, exist, sit, be present.  
 འཇུང་པ་, *v. n.* to bow, incline, bow down.  
 འཇུན་པ་, *v. a.* to desire, wish; will.  
 འཇུག་པ་, *v. n.* to be fatigued, weary, tired.  
 འཇུམ་པ་, *v. n.* to agree with, be in concord;  
 འཇུང་པ་, *v. n.* to trot, to ride in a trot.  
 འཇུག་པ་, *v. a.* to tame, break, subdue, educate.  
 འཇོགས་པ་, *v. a.* to lift, raise, hold up, weigh.  
 འཇོང་པ་, *v. n.* to go, resort, to proceed.  
 འཇོང་པ་, *v. a.* to follow, carry, convey, lead.  
 འཇོམས་པ་, *v. a.* to cast, throw, utter; found,  
     establish.  
 འཇོག་པ་, *v. a.* to say, repeat, answer to.  
 འཇོགས་པ་, *v. a.* to bind, tie, fasten; *v.* མཛོགས་པ་.  
 འཇོང་པ་, *v. n.* (འཇོང་པ་) to go, march, proceed.

འདོད་པ་, *v. a.* to wish, desire, long for ; will  
 འདོན་པ་, *v. a.* to utter, eject, expel ; *v. n.* to eat,  
 drink.  
 འདོམ་པ་, *v. n.* to meet, come together, unite.  
 འདོམས་པ་, *v. a.* to advise, counsel  
 འདོར་པ་, *v. a.* to cast off, reject, not to take.  
 འབྲུག་པ་, *v. n.* to be rent, unfolded.  
 འཇིག་པ་, *v. a.* to ask, make a question.  
 འཇིན་པ་, *v. a.* to deceive, impose on.  
 འཇིམ་པ་ for འཇིམ་པ་, *v. a.* to distribute, to give  
 to each.  
 འཇོག་པ་, *v. a.* to roll down, turn about, fall  
 down.  
 འབྲུ་པ་ for འབྲུ་པ་, *v. a.* to dig, make a hole ;  
 fret, vex.  
 འབྲུད་པ་, *v. a.* to rub, file.  
 འབྲུག་པ་, *v. a.* to sew, stitch, join together.  
 འབྲུལ་པ་, *v. n.* to become putrid, rancid.  
 འཇོ་པ་, *v. n.* to mix, mingle, unite with.  
 འཇོག་པ་, *v. a.* to shave with a razor.  
 འཇོན་པ་, *v. a.* to draw ; bring, govern, invite  
 འཇོད་པ་, *v. n.* to slide, glide, slip.  
 འགག་པ་, *v. n.* to arise ; lift up one's self ; *v. a.*  
 to rear, to throw his rider (as a horse).  
 འགང་པ་, *v. a.* to shoot out, ejaculate, throw.  
 འགམ་པ་, *v. n.* to lose, be defeated.  
 འགའ་པ་, *v. n.* to spring, rise, be promoted.  
 འགྲང་པ་, *v. n.* to be indigent, poor.  
 འགྲད་པ་, *v. a.* to put off, (as a garment, &c.)  
 འགྲུར་པ་, *v. n.* to fly ; *v. a.* to cover, cast over.  
 འགྲུལ་པ་, *v. a.* to repel, drive back.

འགེན་པ་, *v. a.* to shoot, throw, cast, ejaculate.  
 འགེས་པ་, *v. n.* to increase, multiply, augment.  
 འགེས་པ་, *v. n.* to shift, change, turn ; migrate.  
 འགེན་པ་, *v. a.* to strike, hurt, touch.  
 འགོངས་པ་, *v. n.* to be indigent, poor.  
 འཇུ་པ་, *v.* to rebuke, chide.  
 འཇུག་པ་, *v. a.* to sweep, make clean.  
 འཇུང་པ་, *v. n.* to hang down.  
 འཇུན་པ་, *v. n.* to go astray, be lost.  
 འཇུར་པ་, *v. a.* to display, exhibit, show.  
 འཇུལ་པ་, *v. n.* to be blotted out ; *v. a.* to wipe off,  
 blot out.  
 འཇུའི་པ་, *v. a.* to wipe, to blot out.  
 འཇུག་པ་, *v. n.* to blunder, mistake, err.  
 འཇུར་པ་, *v. n.* to rise up, be diffused.  
 འཇུལ་པ་, *v. n.* to crawl, creep, go slowly.  
 འཇུལ་པ་, *v. n.* to float, to swim on the surface  
 of, &c.  
 འཇུ་པ་, *v. n.* to kick, strike with the foot.  
 འཇུག་པ་, *v. a.* to envy.  
 འཇུམ་པ་, *v. a.* to kick, strike with the foot.  
 འཇུས་པ་, *v. a.* to separate, put asunder, divide  
 འཇུལ་པ་, *v. a.* to subtract, diminish, lessen.  
 འཇུག་པ་, *v. n.* to palpitate, flutter.  
 འཇུན་པ་, *v. a.* to let know, to send intelligence.  
 འཇུག་པ་, *v. a.* to scratch, rub  
 འཇུལ་པ་, *v. n.* to change, turn, (miraculously.)  
 འཇུ་པ་, *v.* to lean, incline to.  
 འཇུལ་པ་, *v.* to scatter, diffuse, be scattered.  
 འཇུའི་པ་, *v. a.* to take by force, to rape.  
 འཇུའི་པ་, *v. n.* to be delivered, given, paid.

ལམད་པ, <i>v. n.</i> to be steeped; macerated.	འཕྲེད་པ, <i>v. a.</i> to open, divide, separate.
ལམད་པ, <i>v. a.</i> to endeavour, make an effort.	འཕྲེད་པ, <i>v. n.</i> to disappear, vanish.
ལམཔ་པ, <i>v. n.</i> to descend, fall, flow.	འཕྲེད་པ, <i>v. a.</i> to pour out, transfuse.
ལམར་པ, <i>v. n.</i> to burn, be inflamed.	འཕྲེད་པ, <i>v. a.</i> to lick, touch with the tongue.
ལམལ་པ, <i>v. a.</i> to pick, make rough, hairy.	འཕྲེད་པ, <i>v. n.</i> to be, or made ready.
ལམལ་པ, <i>v. a.</i> to pierce, bore.	འཕྲེད་པ, <i>v. n.</i> to come, arrive.
ལམ་པ, <i>v. n.</i> to open, bud, blow.	འཕྲེད་པ, <i>v. n.</i> to come in, arrive; <i>v. a.</i> to find
ལམལ་པ, <i>v. a.</i> to pierce, bore.	get, be united with.
ལམལ་པ, <i>v. a.</i> to exercise, endeavour.	འཕྲེད་པ, <i>v. n.</i> to deflect, turn aside, deviate.
ལམ་པ, <i>v. a.</i> to blow (the fire); to put off	འཕྲེད་པ, <i>v.</i> to bring, or be brought forth.
(as a garment).	འཕྲེད་པ, <i>v. a.</i> to rub, fret, scratch.
ལམལ་པ, <i>v. n.</i> to itch.	འཕྲེད་པ, <i>v. a.</i> to snatch away.
ལམལ་པ, <i>v. n.</i> to fall flat down.	འཕྲེད་པ, <i>v. n.</i> to go asunder, separated
ལམལ་པ, <i>v. a.</i> to cover, vault, overarch.	from.
ལམལ་པ, <i>v. a.</i> to offer, present, give.	འཕྲེད་པ, <i>v. a.</i> to write, express, in characters
ལམལ་པ, <i>v. a.</i> to let down, shower, rain.	or figures; <i>v. n.</i> to grow less, decrease.
ལམལ་པ, <i>v. n.</i> to be poured or shed out.	འཕྲེད་པ, <i>v. n.</i> to make less, lessen, deceive.
ལམལ་པ, <i>v. a.</i> to transfer to, confer on.	འཕྲེད་པ, <i>v. a.</i> to distribute, give, share.
ལམལ་པ, <i>v. a.</i> to call, name, invite, summon.	འཕྲེད་པ, <i>v.</i> to pick, dig, fret, vex.
ལམལ་པ, <i>v. a.</i> to put, place, lay down.	འཕྲེད་པ, <i>v. a.</i> to rub, fret, dig.
ལམལ་པ, <i>v. n.</i> to be purified or clean.	འཕྲེད་པ, <i>v. a.</i> to distribute, give, lend; <i>v. n.</i>
ལམལ་པ, <i>v. n.</i> to overflow, be of wide extent.	to flow.
ལམལ་པ, <i>v. n.</i> to stick to, adhere; to infect.	འཕྲེད་པ, <i>v. a.</i> to draw, stretch, spread out.
ལམལ་པ, <i>v. n.</i> to be wiped or blotted out.	འཕྲེད་པ, <i>v. a.</i> to shave with a razor; <i>v. a.</i> to follow, go behind, imitate.
ལམལ་པ, <i>v. n.</i> to sink, drown, be immersed.	འཕྲེད་པ, <i>v. n.</i> to be joined, or united with.
ལམལ་པ, <i>v. n.</i> to pass away, be spent, to slide.	འཕྲེད་པ, <i>v. n.</i> to run away, desert.
ལམལ་པ, <i>v. n.</i> to draw, pull out; receive in-	འཕྲེད་པ, <i>v. a.</i> to sift, strain, squeeze.
to, &c.	འཕྲེད་པ, <i>v. n.</i> to be pure, whole, perfect.
ལམལ་པ, <i>v. a.</i> to besmear, bedaub.	འཕྲེད་པ, <i>v. a.</i> to return, repay; supply.
ལམལ་པ, <i>v. n.</i> to come forth, be born, rise.	འཕྲེད་པ, <i>v. n.</i> to fear, be afraid.
ལམལ་པ, <i>v. n.</i> to open, be divided, separated.	

འཕྲོ་བ་ཕ, v. n. to be finished, to grow, be grown up.

འཕྲོ་བ་ཕ, v. to do, know, require, desire, &c.

འཕྲོ་བ་ཕ, v. n. to be burnt, or burnt by fire.

འཕྲོ་བ་ཕ, v. a. to press, squeeze, force out.

འཕྲོ་བ་ཕ, v. n. to be established, rooted.

འཕྲོ་བ་ཕ, v. n. to enter into, be contained in.

འཕྲོ་བ་ཕ, v. to turn, whirl, (rapidly.)

འཕྲོ་བ་ཕ, v. a. to hurt, injure, do harm to.

འཕྲོ་བ་ཕ, v. u. to return, repay, give back.

འཕྲོ་བ་ཕ, v. n. to advance, get up, improve.

འཕྲོ་བ་ཕ, v. a. to boil, dress, dye, tinge, ripen.

འཕྲོ་བ་ཕ, v. a. to sew, stitch.

འཕྲོ་བ་ཕ, v. n. to shine; to grieve for.

འཕྲོ་བ་ཕ, v. n. to live, to be alive; v. a. to feed,

cherish, nourish; boil, dress, dye, tinge.

འཕྲོ་བ་ཕ, v. a. to cut, hew, engrave; to prick, pierce.

འཕྲོ་བ་ཕ, v. n. to assemble, associate, flock, come together.

འཕྲོ་བ་ཕ, v. a. to sell.

འཕྲོ་བ་ཕ, v. a. to boil, dress victuals; dye, tinge.

འཕྲོ་བ་ཕ, v. to act as a deputy, to depute.

འཕྲོ་བ་ཕ, v. a. to seek, look for, search after.

འཕྲོ་བ་ཕ, v. n. to drop, fall in drops.

འཕྲོ་བ་ཕ, v. n. to be spent, lack, want.

འཕྲོ་བ་ཕ, v. n. to hang down.

འཕྲོ་བ་ཕ, v. to quarrel, fight.

འཕྲོ་བ་ཕ, v. a. to take, seize, hold fast, keep.

འཕྲོ་བ་ཕ, v. n. to drop, fall in drops.

འཕྲོ་བ་ཕ, v. a. to fix, put, sit, plant, found, establish, build.

འཕྲོ་བ་ཕ, v. a. to put, place, lay; turn, convert to.

འཕྲོ་བ་ཕ, v. to wink, (close and open again the eyes,) to smile, to look gay.

འཕྲོ་བ་ཕ, v. n. to turn or go aside from one's way, (not to meet.)

འཕྲོ་བ་ཕ, v. n. to creep in, to enter in an inclined posture.

འཕྲོ་བ་ཕ, v. to climb or ascend.

འཕྲོ་བ་ཕ, v. a. to hold, contain, receive.

འཕྲོ་བ་ཕ, v. to blush, be ashamed for.

འཕྲོ་བ་ཕ, v. n. to be hoarse; v. a. to speak, utter.

འཕྲོ་བ་ཕ, v. a. to gather, heap together, (confusedly).

འཕྲོ་བ་ཕ, v. n. to come together, associate, assemble, meet.

འཕྲོ་བ་ཕ་འཕྲོ་བ་ཕ, v. c. to make or cause to meet.

འཕྲོ་བ་ཕ, v. n. to err, mistake.

འཕྲོ་བ་ཕ, v. n. to be insipid or flat.

འཕྲོ་བ་ཕ, v. n. to abscond, hide one's self.

འཕྲོ་བ་ཕ, v. n. to alumber.

འཕྲོ་བ་ཕ, v. n. to be worthy of so much, to cost, &c.

འཕྲོ་བ་ཕ, v. u. to know, understand.

འཕྲོ་བ་ཕ, v. n. to be convenient, just.

འཕྲོ་བ་ཕ, v. n. to be apt, fit, meet, convenient, &c.

འཕྲོ་བ་ཕ, v. a. to assault, fall on, attack.

- རྩལ་པ་, *v. n.* to be rotten, putrid, rancid.  
 རྩལ་པ་, *v.* to hope.  
 རྩལ་པ་, *v. a.* to touch, feel.  
 རྩལ་པ་ or རྩལ་པ་, *v. n.* to be stiff, hard.  
 རྩལ་པ་, *v. n.* to delight, or to take pleasure in,  
 to amuse one's self with.  
 རྩལ་པ་, *v. a.* to long for, desire earnestly.  
 རྩལ་པ་, *v. a.* to steal, thieve.  
 རྩལ་པ་, *v. a.* to dig, carve, grave, cut.  
 རྩལ་པ་ for རྩལ་པ་, *v. a.* to stretch out.  
 རྩལ་པ་, *v.* to swim.  
 རྩལ་པ་, *v. a.* to stretch out, distend, extend.  
 རྩལ་པ་, *v. n.* to become, grow old; རྩལ་པ་, grown  
 old.  
 རྩལ་པ་, *v. a.* to ford, to pass over without  
 swimming.  
 རྩལ་པ་, *v. n.* to laugh, to be wild.  
 རྩལ་པ་, *v.* to dispute, oppose.  
 རྩལ་པ་, *v. a.* to cast, throw, beat.  
 རྩལ་པ་, *v. a.* to throw, cast, beat.  
 རྩལ་པ་, *v. n.* to triumph, to be victorious, to  
 be emancipated, to arrive at final be-  
 attitude.  
 རྩལ་པ་, *v. n.* to rise, move, flow, proceed, go,  
 walk.  
 རྩལ་པ་, *v. n.* to run, flee.  
 རྩལ་པ་, *v. a.* to put into a string, series, to col-  
 lect, to gather together.  
 རྩལ་པ་, *v. a.* to abuse a woman with violence  
 རྩལ་པ་, *v. a.* to extend, widen, dilate.  
 རྩལ་པ་, *v. a.* to cast, throw, hurl.
- རྩལ་པ་, *v. a.* to reap, to cut with a sickle.  
 རྩལ་པ་, *v. a.* to reward, give a reward.  
 རྩལ་པ་, *v.* to pant, long for, wish, desire.  
 རྩལ་པ་, *v.* to long for.  
 རྩལ་པ་ for རྩལ་པ་, idem.  
 རྩལ་པ་, *v.* to draw in, to breathe.  
 རྩལ་པ་, *v. n.* to sweat  
 རྩལ་པ་ for རྩལ་པ་, to be able, to may, to dare  
 རྩལ་པ་, *v. a.* to parch, burn slightly; to deceive  
 རྩལ་པ་, *v. a.* to chase, hunt, pursue; to deceive  
 རྩལ་པ་ or རྩལ་པ་, *v. n.* to grow less, abat  
 decrease.  
 རྩལ་པ་, *v. a.* to barter, exchange; to change  
 རྩལ་པ་, *v. a.* to honour, reverence.  
 རྩལ་པ་, *v. a.* to say, utter, speak, tell.  
 རྩལ་པ་, *v. a.* to cleanse, purge.  
 རྩལ་པ་, *v. n.* to grow old, to be worn out.  
 རྩལ་པ་, *v. n.* to fade, wither, pine away.  
 རྩལ་པ་, *v. n.* to break or fall down (as a rock).  
 རྩལ་པ་, *v. a.* to find, get, obtain  
 རྩལ་པ་, *v. n.* to be stirred up, agitated, trou-  
 bled.  
 རྩལ་པ་, *v. a.* to snare, ensnare, entrap.  
 རྩལ་པ་, *v. n.* to be firm, steady, permanent,  
 lasting, never ceasing; durable.  
 རྩལ་པ་, *v. n.* to be in a hurry.  
 རྩལ་པ་, idem  
 རྩལ་པ་, *v. n.* to be copious, abundant; fat, thick.  
 རྩལ་པ་, *v. a.* to pull, break down  
 རྩལ་པ་, *v. a.* to keep, hold, support; *v. n.* to  
 lean on, to depend on

જેવ'મ, *v. a.* to judge, examine, try, prove.

જેવ'મ, *v. a.* to make to spring or gush forth, to squeeze out, to arrive at.

જમ *v. a.* to clap, to strike together, to beat on.

જમ'મ, *v. a.* to whet, to make sharp.

જમ'મ, *v. a.* to spread, to extend wide.

જમ'મ, *v. n.* to drop, or fall down suddenly, to break in.

જમ'મ, *v. a.* to beat, strike, hammer.

જમ'મ, *v. a.* to strike, beat, smite.

જમ'મ, *v. a.* to clap, strike together.

જમ'મ, *v. a.* to whet, sharpen.

જમ'મ, *v. a.* to spring out, gush forth, to issue; spring a leak, to have a hole.

જમ'મ, *v. a.* to excite, incite, spur, stir up.

જમ'મ, *v. n.* to roll, or fall down.

જમ'મ, *v. a.* to wound; to ask.

જમ'મ, *v.* to dream.

જમ'મ, *v. a.* to bite, to wound with the teeth.

જમ'મ, *v.* to snarl, wrangle, quarrel.

જમ'મ, *v. n.* to be defiled, stained with.

જમ'મ, *v. a.* to say, speak, ask; to plough and sow.

જમ'મ, *v. a.* to pick, cleanse (as wool).

જમ'મ, *v. a.* to plough.

જમ'મ, *v. a.* idem.

જમ'મ, *v. n.* to yawn, gape, stretch with yawning.

જમ'મ, *v. a.* to count, reckon, number; to accept, admit, yield to.

જમ'મ, *v. a.* to build, make a wall, construe.

જમ'મ, *v. n.* to play, sport, amuse one's self, game, frolic, trifle.

જમ'મ, *v. a.* to raise one thing above another, to tuck, truss up.

જમ'મ, *v. a.* to tuck, truss up.

જમ'મ, *v. n.* to play, sport, game; *v.* જમ.

જમ'મ, *v.* to dispute, debate, contest, fight, quarrel.

જમ'મ, *v. a.* to begin, make, compose, write.

જમ'મ, *v.* to endeavour, make an effort.

જમ'મ, *v. a.* to press, force, squeeze, urge, oppress; *v.* મમ'મ.

જમ'મ, *v. a.* to change or turn one's self into, to transform.

જમ'મ, *v. a.* to tuck, truss up.

જમ'મ or જમ'મ, *v. a.* to make ready, to send, despatch.

જમ'મ, *v. a.* to purge, carry off, produce an abortion.

જમ'મ, *v. a.* to overthrow, lay waste, destroy.

જમ'મ, *v. n.* to be wet, fresh, green.

(પ્રિય જીવ) જમ'મ, *v. a.* to bless, to give his benediction to.

જમ'મ, *v. n.* to boast, be proud with.

જમ'મ, *v. n.* to be, to exist, to be found.

જમ'મ, *v. n.* to cough, to get up phlegm.

જમ'મ, *v. n.* to burst, to overflow suddenly.

જમ'મ, *v. n.* to remain, to be left.

જમ'મ, *v. a.* to take, receive, seize, fetch.

જમ'મ, *pret.* of જમ'મ, *v. n.* to turn back.

- ལོང་པ, for ལེན་པ, to take, receive, seize.  
 ལོང་པ from ལོང་པ, to be blind.  
 ལོལ་པ, *v. a.* to learn ; *v.* ལོལ་པ.  
 ལྷན་པ or ལྷན་པ་པ, to be dumb or mute.  
 ལྷ་པ for ལྷ་པ, *v. a.* to 'turn round, twist, wreathe ; to turn as a screw.  
 ལྷ་པ, *v. a.* idem ; *v.* ལྷ་པ.  
 ལྷེ་པ, *v.* to perish, destroy one's self.  
 ལྷེན་པ, *v. a.* to shake, quake, to be agitated ; to can, be able to do, may.  
 ལྷེན་པ, *v.* to enter into, penetrate, affect.  
 ལྷ་པ, *v. a.* to look, behold, view, see.  
 ལྷལ་པ, *v. a.* to fold up, to plait.  
 ལྷལ་པ for ལྷལ་པ, to be full, to be born.  
 ལྷང་པ, *v. n.* to fall, to sin.  
 ལྷམ་པ, *v. a.* to lick, touch with the tongue.  
 ལྷང་པ, *v.* to get of, to be given of ; to rise up stand up, arise, to be diffused.  
 ལྷང་པ, *v. a.* to chew, cut with the teeth.  
 ལྷན་པ, *v. a.* to have, possess ; to be (to one).  
 ལྷལ་པ, *v. a.* to repeat, reiterate.  
 ལྷང་པ, *v. n.* to be faint, weary, languid.  
 ལྷང་པ, *v. n.* to soar, fly aloft, float.  
 ལྷང་པ, *v.* to be puffed up, to make a noise.  
 ལྷང་པ, *v. a.* to pour into ; *v.* ལྷང་པ.  
 ལྷང་པ, *v. a.* to make or cause to drink (cattle)  
 ལྷ་པ, *v. n.* to bask ; sit near the fire.  
 ལྷེན་པ, *v. n.* to quake, tremble.  
 ལྷེན་པ, *v. n.* to shake, quake.  
 ལྷེན་པ, *v. n.* to return, go back, to be turned upside down, to be overset.
- ལྷོང་པ, *v. n.* to be or become blind.  
 ལྷོན་པ, *v. a.* to return, give or pay back.  
 ལྷོལ་པ, *v.* to perceive easily, to be witty.  
 ལྷན་པ, *v. n.* to arrive at, resort, go, come to.  
 ལྷང་པ, *pret.* of ལྷང་པ, *v. n.* to fall down from.  
 ལྷེ་པ, *v. a.* to twist, wreathe, wind.  
 ལྷེ་པ (*pret.* of ལྷེ་པ, *v. n.* to die), to be dead.  
 ལྷེ་པ, *v. a.* to flay, strip, take off the skin ; to copy a book, &c.  
 ལྷང་པ, *v. n.* to breathe with a noise by the nostril-, to snore.  
 ལྷང་པ, *v. a.* to rub together, to fret.  
 ལྷལ་པ, *v. n.* to whisper.  
 ལྷལ་པ, *v. n.* to weep, lament.  
 ལྷང་པ, *v. a.* to hurt, burn slightly, cut.  
 ལྷེན་པ, *v. a.* to know, understand.  
 ལྷང་པ, *v. n.* to have room, to be received into (a vessel) ; &c. to shite, to go to stool.  
 ལྷེན་པ, *v. a.* to prepare, make ready  
 ལྷང་པ, *v. a.* to chase, hunt.  
 ལྷང་པ, *v. a.* to prove, try, tempt, to awake.  
 ལྷེན་པ, *v. a.* to retake, move or lift up a little.  
 ལྷེན་པ, *v. a.* to soak, imbibe.  
 ལྷེན་པ, *v. n.* to be refreshed, recreated, satisfied with.  
 ལྷང་པ, *v. n.* to cough or breathe with difficulty.  
 ལྷང་པ, *v. a.* to pick, cleanse.  
 ལྷེན་པ or ལྷེན་པ, *v.* to think, mind, meditate  
 ལྷེན་པ, *v. a.* to cleanse, make clean, mend, repair, correct, improve, relieve, cure,

heal, remedy; disclose, discover; བསྟུང་པ་.	ཐུང་པ་, <i>v. a.</i> to put under the ground, to hide, bury, to put into a hole.
སྒོམ་པ་, <i>v. a.</i> to gather together, collect, board up.	ཐུང་པ་, <i>v. a.</i> to smear, bedaub.
སྒོང་པ་, <i>v. n.</i> to go, depart, pass away; <i>pret</i> and <i>imperat.</i> of འགྲོ་པ་.	ཐུམ་པ་, <i>v. a.</i> to contract, shrink up.
སྒོང་པ་, <i>v. a.</i> to try, prove, tempt; <i>v.</i> སྒོང་པ་.	ཐུང་པ་, <i>v. a.</i> to send, despatch; bestow, give.
སྒོམ་པ་, for སྒོང་པ་, to go, come, arrive at a place.	ཐུག་པ་, <i>v. a.</i> to exhort, incite, bid.
སྒོམ་པ་ for གསོམ་པ་, to be alive.	ཐོམ་པ་, <i>v. a.</i> to make dry, lean, meagre.
ཐིང་པ་ for ཐྱིང་པ་, <i>v. a.</i> to send, despatch, order, commission.	ཐོ་པ་, <i>v. a.</i> to elect, choose.
ཐིང་པ་, <i>v. a.</i> to lengthen, make longer.	ཐོང་པ་, <i>v. a.</i> to fulfil, accomplish.
ཐུང་པ་, <i>v. a.</i> to keep, observe, defend, preserve, watch, spy.	ཐོག་པ་, <i>v. a.</i> to put on (as clothes).
ཐུམ་པ་, <i>v. a.</i> to stir up, agitate; move.	ཐོམ་པ་, <i>v. n.</i> to thirst, be thirsty.
ཐུག་པ་, <i>v. a.</i> to make rotten.	ཐོར་པ་, <i>v. a.</i> to turn round, encircle, surround, enclose.
ཐོ་པ་, <i>v. a.</i> to add (as in arithmetic); <i>v.</i> བཞེ་པ་.	ཐོལ་པ་, <i>v. a.</i> to boil, make boil; seeth.
ཐོག་པ་, <i>v. a.</i> to burn.	ཐོག་པ་, <i>v. a.</i> to spend, lay out, expend.
ཐོ་པ་, <i>v. a.</i> to warm, heat moderately.	ཐོ་པ་, <i>v. a.</i> to borrow, ask a loan, take on credit.
ཐོང་པ་, <i>v. a.</i> to make right, straight, equal, keep in equilibrio, equiponderate, balance.	ཐོག་པ་, <i>v. n.</i> to vex.
ཐུ་པ་, <i>v. a.</i> to deceive, impose on.	ཐོག་པ་, <i>v. a.</i> to bend, cross, or put in the form of a cross.
ཐོ་པ་, <i>v. a.</i> to twist, wind, writhe.	ཐོག་པ་, <i>v. a.</i> to vomit, to cast up from the stomach.
ཐོང་པ་, <i>v. n.</i> to arrive	ཐོང་པ་, <i>v. a.</i> to leave off, put aside, renounce, forsake, relinquish, to leave behind.
ཐོང་པ་, <i>v. a.</i> to change, turn, convert; to turn the outside inward.	ཐོར་པ་, <i>v. a.</i> to forget.
ཐོང་པ་, <i>v. a.</i> to raise up, erect, gather, amass, ask alms.	ཐོར་པ་, <i>v. a.</i> to leave off, cast away, relinquish
ཐོར་པ་, <i>v. a.</i> to protrude, force out.	ཐོ་པ་, <i>v. n.</i> to be born, to be produced, to come forth.
ཐོང་པ་, <i>v. a.</i> to teach, instruct; learn.	ཐོང་པ་, <i>v.</i> to be ashamed of.
ཐོང་པ་, <i>v. a.</i> to separate, fold up.	ཐོང་པ་, <i>v. a.</i> to produce, generate, form, make, cause, breed, rear up, beget, procreate.
	ཐོར་པ་, <i>v.</i> to make haste, to strive, to endeavour.



- རླུ་མ་པ, *v. n.* to be thirsty.  
 རླུ་མ་པ, *v. a.* to carry, convey; conduct, accompany, lead; bring; send.  
 རླུ་མ་པ, *v. n.* to grieve, be sorrowful, mournful.  
 རླུ་མ་པ, *v. a.* to defend, guard, protect, keep safe.  
 རླུ་མ་པ, *v. n.* to move, go, walk; *v. a.* to move, agitate, shake.  
 རླུ་མ་པ, *v. a.* to put, place, lay on.  
 རླུ་མ་པ, *v. a.* to protect, defend, keep safe.  
 རླུ་མ་པ, *v. a.* to stir up, move, shake, agitate.  
 རླུ་མ་པ, *v. a.* to repeat, add to; keep or hold up.  
 རླུ་མ་པ, *v. n.* to fear, dread, be afraid of.  
 རླུ་མ་པ, *v. n.* to swell, to be swollen; to puff up.  
 རླུ་མ་པ, *v. a.* to beat the ground, with one's feet.  
 རླུ་མ་པ, *v. a.* to lead, conduct; *v. རླུ་མ་པ། རླུ་མ་པ*.  
 རླུ་མ་པ, *v. a.* to eject, expel, drive out.  
 རླུ་མ་པ, *v. n.* to be filled or replete; to be full-filled.  
 རླུ་མ་པ, *v. a.* to spread over, to cover with.  
 རླུ་མ་པ, *v.* to wait for.  
 རླུ་མ་པ, *v. a.* to move, agitate, shake.  
 རླུ་མ་པ, *v. n.* to puff, boast, brag.  
 རླུ་མ་པ, *v. a.* to bid, order, proclaim, publish.  
 རླུ་མ་པ, *v. a.* to make swear, to put on oath.  
 རླུ་མ་པ, *v. a.* to make round or globular, to conglomerate.  
 རླུ་མ་པ, *v.* to be accustomed to, to be exercised in; to represent in the mind, to think on; to fancy, imagine.  
 རླུ་མ་པ, *v. a.* to thicken, congregate, form clots.  
 རླུ་མ་པ, *v. n.* to stretch with gaping and yawning.  
 རླུ་མ་པ, *v. a.* to overset, overthrow, subvert, overturn.  
 རླུ་མ་པ, *v. n.* to be hidden or secret.  
 རླུ་མ་པ, *v. a.* to enumerate, reckon; *v. རླུ་མ་པ*.  
 རླུ་མ་པ, *v. a.* to adjust, compose, make agree, put together.  
 རླུ་མ་པ, *v. a.* to offuscate, shadow, darken.  
 རླུ་མ་པ, *v. a.* to hold fast, twist together; to endeavour, make an effort.  
 རླུ་མ་པ, *v. a.* to roll, wrap, wind up, twist.  
 རླུ་མ་པ, *v. a.* to mix, feign, relate falsely.  
 རླུ་མ་པ, *v. a.* to liken, compare, estimate; to emulate, vie, contend with.  
 རླུ་མ་པ, *v. a.* to prepare, make ready; to render propitious; to acquire, learn, obtain, get.  
 རླུ་མ་པ, *v.* to belch, to eject wind from the stomach.  
 རླུ་མ་པ, *v. a.* to raise, erect, lift up.  
 རླུ་མ་པ, *v.* to argue, reason, consider; to debate, discuss, take measures for; *v. རླུ་མ་པ*.  
 རླུ་མ་པ, *v. a.* to proclaim, publish, preach.  
 རླུ་མ་པ, *v.* to go on or over.  
 རླུ་མ་པ, *v. a.* to embellish, decorate.  
 རླུ་མ་པ, *v. a.* to untie, loosen, deliver, save.  
 རླུ་མ་པ, *v. n.* to snort, make a noise, &c.  
 རླུ་མ་པ, *v.* to grow green; *v. a.* to bless.  
 རླུ་མ་པ, *v. a.* to tell, report, relate, say; accuse, charge with.

बुध्म'य, *v.* to think, suppose.  
 बुध्म'य, *v. n.* to be degenerated, grown worse.  
 बुध्म'य, *v. a.* to break down, destroy.  
 बुध्म'य, *v. a.* to dip, immerse, moisten.  
 बुध्म'य, *v. a.* to make fewer, or less, to reduce.  
 बुध्म'य, *v. n.* to be debilitated, sick; *v. a.* to  
 disease, afflict.  
 बुध्म'य, *v. n.* to lean on, to rest against.  
 बुध्म'य, *v.* to make haste, to strive, endeavour.  
 बुध्म'य, *v. n.* to fear, dread, be afraid of.  
 बुध्म'य, *v. n.* to approach; *v. a.* to gain, pro-  
 cure.  
 बुध्म'य, *v. n.* to boast, brag, be proud of.  
 बुध्म'य, *v. a.* to feed, to give to eat and drink;  
 to tell.  
 बुध्म'य, *v. a.* to lift up, stretch out; *v. n.* to  
 reach to.  
 बुध्म'य, *v. a.* to make equal, level.  
 बुध्म'य, *v. a.* to lay, place, put flat down.  
 बुध्म'य, *v. n.* to hurry, to be in confusion.  
 बुध्म'य, *v. a.* to put in order or series.  
 बुध्म'य, *v. n.* to rest, refresh one's self.  
 बुध्म'य, *v. a.* to rebuke, chide, upbraid.  
 बुध्म'य, *v. a.* to infect, pervade, penetrate.  
 बुध्म'य, *v. a.* to shorten, abbreviate, make short.  
 बुध्म'य, *v. a.* to iterate, repeat; to put together.  
 बुध्म'य, *v. a.* to make agree, reconcile; confer.  
 बुध्म'य, *v. a.* to keep, hold; to keep in pay.  
 बुध्म'य, *v. a.* to give, bestow, grant, allow, per-  
 mit.  
 बुध्म'य, *v. n.* to be empty.

बुध्म'य, *v. a.* to magnify, extol, exalt, praise.  
 बुध्म'य, *v. a.* to show, instruct, teach.  
 बुध्म'य, *v. a.* to give into one's hand, to give,  
 deliver.  
 बुध्म'य, *v. n.* to go astray, to be mingled among.  
 बुध्म'य, *v. n.* to abhor, dislike, be angry.  
 बुध्म'य, *v. a.* to menace, threaten with.  
 बुध्म'य, *v. a.* to collect, gather, amass.  
 बुध्म'य, *v. a.* to make agree, pacify, reconcile.  
 बुध्म'य, *v. a.* to mingle, mix; exchange, barter.  
 बुध्म'य, *v.* to hazard, expose to chance or danger.  
 बुध्म'य, *v.* to sit, tarry, wait for, attend.  
 बुध्म'य, *v. a.* to bind, restrain; oblige one's  
 self; to vow, promise.  
 बुध्म'य, *v. n.* to be light, to be evident, mani-  
 fest; to seem, appear.  
 बुध्म'य, *v. a.* to hurt, wound, injure, to do harm  
 to.  
 बुध्म'य, *v. a.* to take, receive; put on.  
 बुध्म'य, *v. a.* to prick, goad, pierce; to suckle.  
 बुध्म'य, *v. a.* to abolish, destroy.  
 बुध्म'य, *v. a.* to smell, perceive by the nose.  
 बुध्म'य, *v. a.* to make less; bring nearer, an-  
 ticipate.  
 बुध्म'य, *v. a.* to make small pieces of, to dimi-  
 nish.  
 बुध्म'य, *v. a.* to augment, increase, add more to.  
 बुध्म'य, *v. a.* to smell, perceive by the nose;  
 to take, receive, put on.  
 बुध्म'य, *v. a.* to confound, mix, mingle, dis-  
 turb, to mistake.

ཕྱོད་པ་, *v. a.* to comprise, include, embrace.

ཕྱག་པ་, *v. a.* to carry, or bring by turns.

ཕྱང་པ་, *v. a.* to leave off, renounce, quit, abandon, cast away.

ཕྱར་པ་, *v. a.* to exalt, promote, raise.

ཕྱུང་པ་, *v. a.* to heap up together.

ཕྱུར་པ་, *v. a.* to adorn, embellish ; put on.

ཕྱུག་པ་, *v. a.* to turn upside down ; to place with the face or mouth downwards,

ཕྱུར་པ་, *v. a.* to make fly ; to excite, to egg on.

ཕྱུང་པ་, *v. a.* to augment, increase.

ཕྱེ་པ་, *v. a.* to change, shift, alter.

ཕྱོག་པ་, *v. a.* to carry or bring forwards by turns.

ཕྱོང་པ་, *v. a.* to leave off, cast away.

ཕྱོར་པ་, *v. a.* to raise, promote, advance.

ཕྱུང་པ་, *v. a.* to let down, to hang down.

ཕྱུར་པ་, *v. a.* to use, enjoy ; practise, do.

ཕྱུང་པ་, *v. a.* to make sink, to submerge.

ཕྱུག་པ་, *v. a.* to expel, banish.

ཕྱོག་པ་, *v. a.* to mock, ridicule, chide ; rail on ; blame, censure.

ཕྱོར་པ་, *v. a.* to use, enjoy ; practise, do, perform.

ཕྱོག་པ་, *v. n.* to come, arrive.

ཕྱོག་པ་, *v. a.* to show, to expose to view ; to boast, brag.

ཕྱུར་པ་, *v. a.* to adorn, decorate, embellish.

ཕྱུང་པ་, *v. a.* to mendicate, beg, ask alms.

ཕྱུར་པ་, *v. a.* to give into one's hand, to deliver ; compose ; meet.

ཕྱོང་པ་, *v. a.* to give intelligence, make acquainted with ; inform ; send orders.

ཕྱུག་པ་, *v. a.* to shake off, cleanse ; rub, scrub.

ཕྱུང་པ་, *v. a.* to change or turn (miraculously).

ཕྱོག་པ་, *v. a.* to like, wish, will, be pleased with ; to scatter, diffuse.

ཕྱོར་པ་, *v. a.* to compose, put together.

ཕྱོག་པ་, *v. a.* to hide, conceal, keep secret.

ཕྱོག་པ་, *v. a.* to dirty, foul, soil, stain.

ཕྱང་པ་, *v. a.* to macerate, steep in water.

ཕྱུར་པ་, *v. a.* to gather, collect, put together.

ཕྱར་པ་, *v. a.* to kindle, inflame, light.

ཕྱོང་པ་, *v. a.* to hide, conceal, cover, keep secret.

ཕྱོག་པ་, *v.* to puff, swell up.

ཕྱོག་པ་, *v. a.* to make dirty, foul.

ཕྱོང་པ་, *v. a.* to steep, macerate.

ཕྱོར་པ་, *v. a.* to kindle, light, inflame.

ཕྱུང་པ་, *v. a.* to take away a part, subtract ; cleanse, purify, exercise.

ཕྱུར་པ་, *v. a.* to compose, join, put together, write ; mix, mingle ; dress, prepare.

ཕྱོག་པ་, *v. a.* to give alms, to give, bestow, confer on.

ཕྱོང་པ་, *v. a.* to diminish, subtract ; cleanse ; exercise.

ཕྱོར་པ་, *v. a.* to join, put together.

ཕྱུར་པ་, *v. a.* to bespot, bespinkle ; summon, call for aid.

ཕྱོང་པ་, *v. n.* to sneeze ; to be numb, or benumbed.

ལྷ་བ or ལྷད་པ, <i>v. a.</i> to knead, work dough with the fist.	སྟོ་བ, <i>v. a.</i> to mention, tell, say.
ལྷད་པ, <i>v.</i> to play on, or sound a musical instrument.	སྟད་པ, <i>v. a.</i> to blame, &c.; <i>v.</i> སྟད་པ.
ལྷེན་པ, <i>v. a.</i> to join or put together.	སྟོན་པ, <i>v. a.</i> to desire, wish, will, long for.
སྟོན་པ, <i>v. a.</i> to call on for aid, to summon; to bespot, besprinkle.	སྟོང་པ, <i>v. n.</i> to fast, to take no food.
སྟད་པ, <i>v. a.</i> to blame, chide, abuse, curse; contempt, disdain, scorn; to bend down, depress.	སྟུང་པ, <i>v. a.</i> to hasten, make haste.
སྟོན་པ་ཡིན་པ, <i>v. n.</i> to be ripe or mature.	སྟོ་བ, <i>i. n.</i> to be mad, distracted.
	སྟོ་བ, <i>v. a.</i> to speak, say.
	སྟོན་པ also སྟོན་པ, <i>v. a.</i> to give, grant; order.
	མ་ཤོ་བ, ( <i>v.</i> མ་ཤོ་བ,) <i>v. a.</i> to understand, perceive.
	མིག་པ, <i>v.</i> to look to, to twinkle.
	མིག་མིག་མེད་པ, to look hither and thither.

END OF THE GRAMMAR.

བཅས་ཤིག །

## APPENDIX.

### I. TIBETAN MODES OF RECKONING TIME.

§. 227. The Tibetans, having derived their astronomical and astrological knowledge both from Indian and from Chinese sources, as also from other parts of the eastern world, have thence become possessed of several distinct modes of reckoning and measuring time. The system of astronomy and chronology formed on the Indian principle is called “*Kar-çis*” (དཀར་རྩིས་ or གཤམ་རྩིས་, *d,har-rtsis* or *skar-rtsis*) ; astrological calculations (especially the black-art), and the mode of reckoning years, in the Chinese manner, are denominated by the Tibetans “*Nal-çis*” (ནམ་རྩིས་, *nag-rtsis*). Of both these are an abundance of works in Tibet, expounding the particulars of the various systems.

§ 228. The most common mode of reckoning time among the people at large, especially in calculating the years of the present generation, or in estimating the age of individuals, is that by the cycle of 12 years, in which each year is denominated from a certain animal, in the following order.

#### CYCLE OF 12 YEARS.

<i>Tibetan.</i>	<i>English.</i>	<i>Tibetan.</i>	<i>English.</i>
1 ཇེ་ལོ་, <i>byi-lo</i> ,	the mouse-year.	7 ར་ལོ་, <i>rta-lo</i> ,	the horse-year.
2 གཤམ་ལོ་, <i>glang-lo</i> ,	the ox-year.	8 ལུག་ལོ་, <i>lug-lo</i> ,	the sheep-year.
3 ཐུག་ལོ་, <i>stag-lo</i> ,	the tiger-year.	9 རྩོ་ལོ་, <i>spré-lo</i> ,	the ape-year.
4 ཡས་ལོ་, <i>yes-lo</i> ,	the hare-year.	10 རྩ་ལོ་, <i>bya-lo</i> ,	the bird-year.
5 འབྲུག་ལོ་, <i>hbrug-lo</i> ,	the dragon-year.	11 མེ་ལོ་, <i>hhyi-lo</i> ,	the dog-year.
6 སྦྱུ་ལོ་, <i>sbrul-lo</i> ,	the serpent-year.	12 ཐག་ལོ་, <i>phog-lo</i> ,	the hog-year.

But in books, epistolary correspondence, and in every transaction of importance, the Tibetans make use, generally, of the cycle of 60 years. This is of two kinds. The one in the Indian, and the other in the Chinese, manner. We will give them both here below.

§ 229 The years of the Indian Cycle of 60 years, as they are reckoned south of the *Nermada* river in India, (See Col Warren's Chron Tab XXI,) exactly coincide with the Tibetan era, with the exception only that the Tibetans have translated literally the Sanscrit names into their own language, and that they count the beginning of the first cycle from a more recent epoch than that stated by Col Warren to be in use among the Hindus. The present year, 1834, (called *Jaya*, in Sanscrit, in Tibetan *Gyel va*, གཤམ་བཤ, meaning Victory or Victorious,) is, both in South India and Tibet the 28th year of the cycle. In Tibet, it is the 28th year of the XIV cycle, reckoning the beginning of the first cycle from the year 1026 of the Christian Era, but the Indians date the commencement of the first cycle from an anterior epoch, sometimes from the *Kaliyuga*, and sometimes from the reign of *Salvâhana*.

§ 230 In order to preserve a correspondence between the years of the Chinese cycle and that of India, the Tibetans give the designation of first to the fourth year of the Chinese cycle, probably that cycle was in general use when they adopted the calendar and computations of India.

The Tibetans, like the Chinese, divide the year into lunar months, calling them thus the first, second, third month, &c &c. And during the period of one Lunar Cycle (of 19 solar years), they insert seven intercalary months, generally one every third year, to make them agree with the solar years—in fact, their calculations exactly correspond with the luni solar system of the Hindus, which is fully explained in Col Warren's work above alluded to.

§ 231. The Chinese cycle of sixty years, differs from the Indian, in the mode of naming the years. the latter has a distinct name for each year of the series. the former is made up by combining the names of the five elements, (made ten by affixing the male and female termination), in a regular series, with the names of the zodiacal animals of the cycle of 12 years, the series of 10 is repeated six times, while that of 12 is repeated only five times in the 60 years, which causes a different combination for every year of the cycle.

The names of the five elements, repeated with the masculine and feminine affix, in Chinese, as written in Tibetan, with their translation in Tibetan also and English, are as follows:

*The 10 Elements.*

	Chinese.		Tibetan.	English.
1	Kya	or རྩ	ཤིང་ (མོ) or <i>shing pho</i> ,	Wood, m.
2	Yi	or རྩ	ཤིང་ (མོ) or <i>shing mo</i> ,	Wood, f.
3	Ping	or རྩ	མེ (མོ) or <i>mé pho</i> ,	Fire, m.
4	Ting	or རྩ	མེ (མོ) or <i>mé mo</i> ,	Fire, f.
5	Tou	or རྩ	ས་ (མོ) or <i>sa pho</i> ,	Earth, m.
6	Kyi	or རྩ	ས་ (མོ) or <i>sa mo</i> ,	Earth, f.
7	King	or རྩ	ཁྲ་ལ་ (མོ) or <i>lehags pho</i> ,	Iron, m.
8	Zin	or རྩ	ཁྲ་ལ་ (མོ) or <i>lehags mo</i> ,	Iron, f.
9	Zhin	or རྩ	ཆུ་ (མོ) or <i>chhu pho</i> ,	Water, m.
10	Kuhi	or རྩ	ཆུ་ (མོ) or <i>chhu mo</i> ,	Water, f.

The names of the 12 animals or signs of the zodiac, as written in the Tibetan character, are—

	Chinese.		Tibetan.	English.
1	Tsi	or རྩ	ཁྱི, or <i>hyi</i>	Mouse.
2	Tshihu	or རྩ	ཁྲ་, or <i>glang</i>	Ox.
3	Yip	or རྩ	ཁྲ་, or <i>stag</i>	Tiger.
4	Mahu	or རྩ	ཡོ་ས་ or <i>yos</i>	Hare.
5	Shin (tchin?)	or རྩ	འབྲུག་, or <i>hbrug</i>	Dragon.
6	Zi	or རྩ	སྦྲུང་, or <i>sbrul</i>	Serpent.
7	Hu (u)	or རྩ	རྩ་, or <i>rta</i>	Horse.
8	Wuhi	or རྩ	ཁྲ་, or <i>lug</i>	Sheep.
9	Shung	or རྩ	ཤི་, or <i>spré</i>	Ape.
10	Yéhu	or རྩ	ཕྱི་, or <i>bya</i>	Bird.
11	Zuhi	or རྩ	ཁྲ་, or <i>lhyi</i>	Dog.
12	Hah	or རྩ	ཕྱི་, or <i>phag</i>	Hog.

It should be remarked, that the animals of the cycle of 12 years are to be taken alternately, male and female, thus མོ་ཁྱི, མོ་ཁྲ་, མོ་ཁྲ་, མོ་ཡོ་ས་, &c. &c. to accord with the genders of the elements. After the five (or ten) elements are frequently introduced, also, the particles མོ (male), and མོ (female), thus: མོ་ཁྱི, མོ་ཁྲ་, མོ་ཁྲ་, མོ་ཡོ་ས་, &c. but they may be omitted at pleasure, without any danger of obscurity arising therefrom; since the names of the 12 animals are always coupled with different elements throughout the series.

§ 232. Sanscrit and Tibetan names of the years in the CYCLE OF SIXTY YEARS, as they are reckoned south of the river Nermada, in India, and in Tibet, expressed in Roman character. They accord with the Tibetan version of the two first columns in the succeeding table.

<i>Sanscrit.</i>	<i>Tibetan.</i>	<i>Sanscrit.</i>	<i>Tibetan.</i>
1 Prabhava,	Rab-byung.	33 Vicâri,	sGyur-byed.
2 Vibhava,	rNam-hbyung.	34 Sarvapati,	Kun-Idan.
3 Shukla,	dKar-po.	35 Plava, (or Sâva),	kPhar-va
4 Pramodi,	Rab-myo.	36 Shubhakrit,	dGé-byed,
5 Prajapati,	sKyes-bdag.	37 Shobhana,	mD-es-byed.
6 Angira,	Angua.	38 Khrodhi,	Khromo.
7 Srimukha,	dPal-gdong.	39 Vishvabandhu,	} sNa-tshogs-dvjug.
8 Bhava,	dNos-po.	(or Visuvasu,)	
9 Yuvika,	Na-tshod-Idan.	40 Parâbhava,	Zil-gnon.
10 Dhriti, or (Dhââ),	kDsin-byed.	41 Pravanga,	} sPrChu.
11 Isvara,	dVang-phyug.	or Pravanga,	
12 Bahudanya,	kBi-mang-po	42 Kilaka,	Phur-bu.
13 Pramâthi,	Mjos-Idan	43 Saumya,	Zhi-va
14 Vikrama,	rNam gnon,	44 Sâdhârâna,	Thun-mong.
15 Vis'habha,	Khyu-mebhog.	45 Virodhakrit,	kGal-byed.
16 Chitra,	sNa-tshogs.	46 Paridhara,	Yongs-kd-in.
17 Bhânû,	Nyi-ma	47 Pramâdi,	Bag-med
18 Bhânutâra,	Nyi-sgröl-byed.	48 A'nanda,	Kun-dGal.
19 Pithapa,	Sa-skyong.	49 Râkskasa,	Siin-bu.
20 Aks'haya,	Mi-zad	50 Anala,	Mé.
21 Sarvajit,	Thams-chad-kdul.	51 Pingala,	dMar-ser-ghan
22 Sarvadhâri,	Kun-kdsin.	52 Kâladûti,	} Du-skyi pho-nya.
23 Virodhi,	kGal-va.	(or Kalayukta,)	
24 Vikrîta,	rNam-hgyur.	53 Siddhârthi,	Don-grub.
25 Khara,	Bong-bu	54 Rudra,	Drag-po.
26 Nanda,	dGal-va.	55 Dîrmati,	Lo-ñan.
27 Vyaya,	rNam-rgyal.	56 Dundubhi,	rÑa chhen.
28 Jaya,	rGyal-va.	57 Rudhirura,	} Khrag-skyug.
29 Mada (or Manmatha)	Myos-byed.	(or Rudrôdgari,)	
30 Durmukha,	gDong-ñan.	58 Raktâkshi,	Mig-dmar.
31 Hémalambhi,	gSer-âphyang.	59 Krodhana,	Khro-vo.
32 Vilambhi,	rNam-âphyang.	60 Ks'haya, or Ks'hayaka,	Zad-pa.



## §. 233. VRIHASPATI CHAKRA, OR CYCLE OF SIXTY YEARS.

As written in the Tibetan character.

In Sanscrit and Tibetan,

In Chinese and Tibetan.

ལོ་བཅུ་ལྔ་པའི་མིང་གི་རྣམ་གཟུགས།

ལོ་བཅུ་པའི་མིང་།	ལོ་བཅུ་པའི་མིང་།	ལོ་བཅུ་པའི་མིང་།	ལོ་བཅུ་པའི་མིང་།	
1 ལྷ་མོ་པ་	1 ལྷ་མོ་པ་	1 ལྷ་མོ་པ་	1 ལྷ་མོ་པ་	1
2 ལྷ་མོ་པ་	2 ལྷ་མོ་པ་	2 ལྷ་མོ་པ་	2 ལྷ་མོ་པ་	2
3 ལྷ་མོ་པ་	3 ལྷ་མོ་པ་	3 ལྷ་མོ་པ་	3 ལྷ་མོ་པ་	3
4 ལྷ་མོ་པ་	4 ལྷ་མོ་པ་	4 ལྷ་མོ་པ་	4 ལྷ་མོ་པ་	4
5 ལྷ་མོ་པ་	5 ལྷ་མོ་པ་	5 ལྷ་མོ་པ་	5 ལྷ་མོ་པ་	5
6 ལྷ་མོ་པ་	6 ལྷ་མོ་པ་	6 ལྷ་མོ་པ་	6 ལྷ་མོ་པ་	6
7 ལྷ་མོ་པ་	7 ལྷ་མོ་པ་	7 ལྷ་མོ་པ་	7 ལྷ་མོ་པ་	7
8 ལྷ་མོ་པ་	8 ལྷ་མོ་པ་	8 ལྷ་མོ་པ་	8 ལྷ་མོ་པ་	8
9 ལྷ་མོ་པ་	9 ལྷ་མོ་པ་	9 ལྷ་མོ་པ་	9 ལྷ་མོ་པ་	9
10 ལྷ་མོ་པ་	10 ལྷ་མོ་པ་	10 ལྷ་མོ་པ་	10 ལྷ་མོ་པ་	10
11 ལྷ་མོ་པ་	11 ལྷ་མོ་པ་	11 ལྷ་མོ་པ་	11 ལྷ་མོ་པ་	11
12 ལྷ་མོ་པ་	12 ལྷ་མོ་པ་	12 ལྷ་མོ་པ་	12 ལྷ་མོ་པ་	12
13 ལྷ་མོ་པ་ or ལྷ་མོ་པ་	13 ལྷ་མོ་པ་	13 ལྷ་མོ་པ་	13 ལྷ་མོ་པ་	13
14 ལྷ་མོ་པ་	14 ལྷ་མོ་པ་	14 ལྷ་མོ་པ་	14 ལྷ་མོ་པ་	14
15 ལྷ་མོ་པ་	15 ལྷ་མོ་པ་	15 ལྷ་མོ་པ་	15 ལྷ་མོ་པ་	15
16 ལྷ་མོ་པ་	16 ལྷ་མོ་པ་	16 ལྷ་མོ་པ་	16 ལྷ་མོ་པ་	16
17 ལྷ་མོ་པ་	17 ལྷ་མོ་པ་	17 ལྷ་མོ་པ་	17 ལྷ་མོ་པ་	17
18 ལྷ་མོ་པ་	18 ལྷ་མོ་པ་	18 ལྷ་མོ་པ་	18 ལྷ་མོ་པ་	18
19 ལྷ་མོ་པ་	19 ལྷ་མོ་པ་	19 ལྷ་མོ་པ་	19 ལྷ་མོ་པ་	19
20 ལྷ་མོ་པ་	20 ལྷ་མོ་པ་	20 ལྷ་མོ་པ་	20 ལྷ་མོ་པ་	20
21 ལྷ་མོ་པ་	21 ལྷ་མོ་པ་	21 ལྷ་མོ་པ་	21 ལྷ་མོ་པ་	21
22 ལྷ་མོ་པ་	22 ལྷ་མོ་པ་	22 ལྷ་མོ་པ་	22 ལྷ་མོ་པ་	22
23 ལྷ་མོ་པ་	23 ལྷ་མོ་པ་	23 ལྷ་མོ་པ་	23 ལྷ་མོ་པ་	23
24 ལྷ་མོ་པ་	24 ལྷ་མོ་པ་	24 ལྷ་མོ་པ་	24 ལྷ་མོ་པ་	24
25 ལྷ་མོ་པ་	25 ལྷ་མོ་པ་	25 ལྷ་མོ་པ་	25 ལྷ་མོ་པ་	25
26 ལྷ་མོ་པ་	26 ལྷ་མོ་པ་	26 ལྷ་མོ་པ་	26 ལྷ་མོ་པ་	26
27 ལྷ་མོ་པ་	27 ལྷ་མོ་པ་	27 ལྷ་མོ་པ་	27 ལྷ་མོ་པ་	27
28 ལྷ་མོ་པ་	28 ལྷ་མོ་པ་	28 ལྷ་མོ་པ་	28 ལྷ་མོ་པ་	28
29 ལྷ་མོ་པ་	29 ལྷ་མོ་པ་	29 ལྷ་མོ་པ་	29 ལྷ་མོ་པ་	29
30 ལྷ་མོ་པ་	30 ལྷ་མོ་པ་	30 ལྷ་མོ་པ་	30 ལྷ་མོ་པ་	30



§ 234. Names of the years of the CYCLE OF SIXTY YEARS, according to the Chinese reckoning, in Roman characters, and bearing reference to the two last columns of the preceding catalogue.

<i>Chinese.</i>	<i>Tibetan.</i>	<i>English.</i>
1 Kya tsi,	Shing byi,	Wood-mouse.
2 Yi tshihu,	Shing glang,	Wood-ox.
3 Ping yin,	Mé stag,	Fire-tiger.
4 Ting mahu,	Mé yos,	Fire-hare.
5 Vou shin, (or tchin ?)	Sa hbrug,	Earth-dragon.
6 Kyi zi,	Sa sbrul,	Earth-serpent.
7 King hu,	Ichags rta,	Iron-horse.
8 Zin wuhí,	Ichags lug,	Iron-sheep.
9 Zhin shing,	Chhu spré,	Water-ape.
10 Kuhl yéhu,	Chhu bya,	Water-bird.
11 Kya zuhi,	Shing khyi,	Wood-dog.
12 Yi hahi,	Shing phag,	Wood-hog.
13 Ping tsi,	Mé byi,	Fire-mouse.
14 Ting tshihu,	Mé glang,	Fire-ox.
15 You yin,	Sa stag,	Earth-tiger.
16 Kyi mahu,	Sa yos,	Earth-hare.
17 King shin,	Ichags hbrug,	Iron-dragon.
18 Zin zi,	Ichags sbrul,	Iron-serpent.
19 Zhin hu,	Chhu rta,	Water-horse.
20 Kuhl wuhi,	Chhu lug,	Water-sheep.
21 Kya shing,	Shing spré,	Wood-ape.
22 Yi yéhu,	Shing bya,	Wood-bird.
23 Ping zuhi,	Mé khyi,	Fire-dog.
24 Ting hahi,	Mé phag,	Fire-hog.
25 Vou tsi,	Sa byi,	Earth-mouse.
26 Kyi tshihu,	Sa glang,	Earth-ox.
27 King yin,	Ichags stag,	Iron-tiger.
28 Zin mahu,	Ichags yos,	Iron-hare.
29 Zhin shin,	Chhu hbrug,	Water-dragon.
30 Kuhl zi,	Chhu sbrul,	Water-serpent.

<i>Chinese.</i>	<i>Tibetan.</i>	<i>English.</i>
31 Kya hu,	Shing rta,	Wood-horse.
32 Yi wuhi,	Shing lug,	Wood-sheep.
33 Ping shing,	Mé spré,	Fire-ape.
34 Ting yéhu,	Mé bya,	Fire-bird.
35 Vou zuhi,	Sa khyi,	Earth-dog.
36 Kyi hahi,	Sa phag,	Earth-hog.
37 King-tsi,	Ichags byi,	Iron-mouse.
38 Zin tshihu,	Ichags glang,	Iron-ox.
39 Zhin yin,	Chhu stag,	Water-tiger.
40 Kuhl mahu,	Chhu yos,	Water-hare.
41 Kya shin,	Shing lbrug,	Wood-dragon.
42 Yi zi,	Shing sbrul,	Wood-serpent.
43 Ping hu,	Mé rta,	Fire-horse.
44 Ting wuhi,	Mé lug,	Fire-sheep.
45 Vou shing,	Sa spré,	Earth-ape.
46 Kyi yéhu,	Sa bya,	Earth-bird.
47 King zuhi,	Ichags khyi,	Iron-dog.
48 Zin hahi,	Ichags phag,	Iron-hog.
49 Zhin tsi,	Chhu byi,	Water-mouse.
50 Kuhl tshihu,	Chhu glang,	Water-ox.
51 Kya yin,	Shing stag,	Wood-tiger.
52 Yi mahu,	Shing yos,	Wood-hare.
53 Ping shin,	Mé lbrug,	Fire-dragon.
54 Ting zi,	Mé sbrul,	Fire-serpent.
55 Vou hu,	Sa rta,	Earth-horse.
56 Kyi wuhi,	Sa lug,	Earth-sheep.
57 King shing,	Ichags spré,	Iron-ape.
58 Zin yéhu,	Ichags bya,	Iron-bird.
59 Zhin zuhi,	Chhu khyi,	Water-dog.
60 Kuhl hahi,	Chhu phag,	Water-hog.

## § 235 TIBETAN SYMBOLICAL WORDS USED AS NUMERALS

There are great many works on astronomy and astrology in Tibet, exclusive of the treatises on these subjects introduced into the *Kah-gyur* or *Stan gyar* collections. Of these the most celebrated is the *Be'dürya Kárho*, written by s, *Dé srid Sangs r, gyas r, Gya m, ts'ho* (ཐེ བླ་མ་འཕགས་པའི་མཚན་པོ་), a regent or viceroy at *Lhassa*, in the last half of the seventeenth century of our æra. In this and indeed in all works of science, symbolical names (ཐུངས་པར་ *grangs bida*, numerical 'signs'), are used instead of numerals, for arithmetical and astronomical calculations. As for instance + ལལ, for + 2, མེ, for 3, × རྩ, for × 4; — ལྷ, for — 32.

This mode of expressing numbers is evidently an exact imitation of the Indian system. For some of the numerals there are several synonymous terms, as is also the case in Sanskrit, but it is sufficient to allude in this place to those which are of constant and general occurrence. Although the nine units, together with the zero (0), would have been sufficient to express any sum whatever, yet for a few of the higher numbers corresponding symbols have also been supplied, they are 10, 11, 12, 13, 14, 15, 16, 18, 24, 25, 27, and 32.

When dictating to an assistant in symbolical names what to write in figures the computer commences the operation from right to left thus if he says ནི་མ་ (12), མཐུང་ (0), མཚན་ (4), the other writes 4012, &c. This method is the same with that followed in the *Shástras* of India, therefore it is unnecessary to add any thing further on the subject.

The rationale of the adaptation of these numerical symbols will be obvious in most cases, thus the body, the moon, and their synonymes express unity from their singleness the hand, the eye, wings, twins, &c. denote a double object, or 2, &c. many others, as an arrow, for 5, Rishi, for 7 &c. are derived from the mythology of the Hindus.

The following is a list of the expressions, with their signification in English, to which the corresponding Sanskrit terms have been added (with a few exceptions)

༡ or 1 མཐུངས་\*, *g-uqs*, body, S *śarīram*

མེ, *zla*, the moon, S *chandra*

འོད་དཀར་, *kol-ikar*, white brightness, the moon, S *shuêta-rochis*

མལ་ཁུ་, *bse ru*, rhinoceros, S *gandaka*

\* Note The articles, (༡, བོ, བ, མ, མེ, སུ, སུ, སུ, སུ, སུ, སུ, &c.) have been omitted after the roots since the words occur mostly in this form.

2 or 2. ལག, *lag*, the hand ; S. *bhujā*, *hasta*, or *pani*.

མིག, *mig*, the eye ; S. *nētra*, *chakshus*.

ཟུང་ཕྱགས, *zung-phyogs*, or simply ཟུང, *zung*, the two sides, wings, halves, a pair, couple ; S. *chhada*, *pakshó*, &c.

འཁྲིག *hkhri'g*, or བཟོར, *bgrod*, the twins ; copulation.

2 or 3. འཇིག་རྟེན, *hjig-rtan*, the world ; S. *loka*.

ལོན་ཏན, *yon-tan*, quality ; S. *guna*.

མེ, *mé*, fire ; S. *agni* or *anala*.

ཚེ, *rtsé*, top, summit ; S. *agram*.

ལ or 4. མཚོ, (also མེ་མཚོ) *mtsho*, a sea or lake ; S. *samudra*.

ཆ, *chhu*, water ; S. *jala* or *wari*.

ཀང, *rlang*, a foot ; S. *páda*.

འིག་ཐེར, *Rig-byed*, a Vēda ; S. *Vēda*.

ལ or 5. འབྲུག, *lhyung*, an element ; S. *bhutam*.

དབང, *dvang*, an organ of sense ; S. *indrayam*.

མདའ, *mdah*, an arrow : S. *bána* or *vána*.

ཕུང, *phung*, aggregate of the elements constituting the body and soul ; S. *śāndha*.

ལ or 6. མཚོ་མུལ, *mtshams*, the six cardinal points : the north, east, south, west, zenith, and nadir.

རོ་བོ་བ, *ro, bro-va*, taste, savour ; S. *rasa*.

སྐད, *dus*, time, season ; S. *samaya*.

ལ or 7. ཐུབ་པ, *Thub-pa*, a sage ; S. *Muni*.

ངང་ལྷོང, *Drang-srong*, an hermit ; S. *Rishi*.

རི, *ri*, a hill or mountain ; S. *parvata*.

རྩ་གཙུག, *Res-gzah*, a special or chief planet ; S. *Graha*.

4 or 8. ལྷ, *lhu*, an hydra or snake ; S. *nāga*.

སྦྱུག, *sbrul*, serpent ; S. *sarpa*.

གདོང་ལྷ་མོ, *gdengs-chan*, a hooded-snake ; S. ?

ཁྱོད་ལྷོ, *lto-hgro*, creeping on its belly ; S. *uraga*.

ནོར་ལྷོ or རྩ་ལྷོ, *nor-lha*, wealth, or the eight gods of wealth : S. *Vasu* or *vanudēva*.

སྦྲེད་པ, *sred-pa*, affection, passion ; S. *Trishá*.

- 9 or 9. རྩ, *risa*, root (or vein) ; S. *mūla*.  
 གོམ་, *gter*, treasure ; S. *losham*.  
 གཙམ་, *gzah*, a planet ; S. *graha*.  
 རྩ་ག, *bu-ga*, a hole ; S. *chiddra*.  
 རྩ་པོ་, *Srin-po*, an imp or goblin ; S. *Rākshasa*.
- 10 or 10. རྩ་པོ་, *phyogs*, corner, quarter, point ; S. *Dik* or *Dish*. The ten points, (4 cardinal, 4 intermediate, the zenith and the nadir.)
- 11 or 11 རྩ་པོ་, *hphrog-byed*, that takes by force ; S. *Hari* for *Siva*.  
 རྩ་པོ་, *Drag-po*, the brave or fierce ; S. *Rudra*, for *Siva*.  
 རྩ་པོ་, *Bde-hbyung*, the source of happiness ; S. *Shambu*, a name of *Siva*.  
 རྩ་པོ་, *Dzang-phyug*, the powerful ; S. *Ishvara*, for *Siva*.
- 12 or 12. རྩ་པོ་, *Nyi-ma*, the sun ; S. *Surya*, *Arka*, *Bhānu*.  
 རྩ་པོ་, *lhyim*, the sun's place in the zodiac ; S. *Griha*, the 12 zodiacal signs.
- 13 or 13. རྩ་པོ་, *ldod pa*, lust, desire, wish, Cupid ; S. *Kāma*.  
 རྩ་པོ་ or རྩ་པོ་, *myos-byed*, that infuriates or makes mad, lust, desire, wish, Cupido ; S. *Madana*, *Kāma Déva*.
- 14 or 14. རྩ་པོ་, *gid*, the mind ; S. *manas*.  
 རྩ་པོ་, *Manu*, ditto ; S. *manu*.  
 རྩ་པོ་, *Srid-pu*, existence, birth, the world ; S. *Bhuvanam*.
- 15 or 15. རྩ་པོ་, *tshes*, *nyin-zhag*, the 15th day of a lunar month ; any day of the semi-lunation ; S. *Aha* or *Ahan*.
- 16 or 16. རྩ་པོ་, *Mi-bdag*, lord of men, a sovereign ; S. *Narapati*.  
 རྩ་པོ་, *Rgyal-po*, a king, prince ; S. *Rāja*.
- 17 or 17. རྩ་པོ་, *nyes-pa*, or *skyon*, vice, fault, blemish ; S. *Dosha*.
- 18 or 18. རྩ་པོ་, *Rgyal-va*, he that has been victorious, a Jina or Buddha ; S. *Jina*.
- 19 or 19. རྩ་པོ་, *de-nyid*, the same, self ; S. *tatvam*.
- 20 or 20. རྩ་པོ་, *Shar-ma*, a star, one of the 27 constellations in the path of the moon ; S. *Nakshatra*.
- 21 or 21. རྩ་པོ་, *So*, a tooth ; S. *danta*.
- 22 or 22. རྩ་པོ་, *mkhal*, void, space ; S. *kha*, *ākāsha*, *gaganam*.  
 རྩ་པོ་, *thig*, a spot, stain ; S. *nabhas*.  
 རྩ་པོ་, *Stong-pa*, the vacuum ; empty space, zero ; S. *śūnyam*.

## II.—SPECIMENS OF THE TIBETAN LANGUAGE.

From the *Kah-gyur* and other classical Works.

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## 1. ATTRIBUTES OF A VIRTUOUS WOMAN.

[Extracted from the *Bkañ-hgyur*, *mdo, kha*, leaf 106-7, corresponding with the 12th chapter of the *śālistara*, the original San'skrit text]

§ 236. The required qualities in a maiden who may aspire to be united in marriage with *SHA'KYA* are thus defined by himself :



me. One, who being without arrogance, pride, and passion, hath left off artifice, envy, deceit, and is of an upright nature;—who even in her dreams hath not lusted after any other man;—who resteth content with her husband, and is always submissive and chaste:—who is firm and not wavering;—who is not proud or haughty, but full of humility like a female slave;—who hath no excessive fondness for the vanities of sound, smell, taste, (music, perfumes, and exquisite meats,) nor for wine;—who is void of cupidity;—who hath not a covetous heart, but is content with her own possessions;—who, being upright, goeth not astray; is not fluctuating; is modest in her dress, and doth not indulge in laughing and boasting;—who is diligent in her moral duties, without being too much addicted to the gods and festivals (or righteous overmuch). Who is very clean and pure in her body, her speech and her mind;—who is not drowsy nor dull, proud nor stupid;—but being of good judgment, doth every thing with due reflection;—who hath for her father and mother-in-law equal reverence as for a spiritual teacher;—who treateth her servants, both male and female, with constant mildness;—who is as well versed as any courtesan in the rites and ceremonies described in the Shastras;—who goeth last to sleep and riseth earliest from her couch:—who maketh every endeavour with mildness, like a mother without affection;—if there be any such maiden to be found, father, give her unto me as a wife.”

Afterwards, the king (Sans. *Shaddhodana*, Tib. *Zas-Qtsang-ma*), directs his brahman minister (Sans. *Purohita*, Tib. *Mdhum-na-lhon*), to go into the great city of *Capila-vastu*, (Tib. *Ser-skya-qzhi*), and to inquire there in every house after a girl possessed with these good qualities, shewing at the same time SHAKYA's letter, and uttering two *Slokas*, or verses, of the following meaning :

“Bring hither that maiden who has the required qualities, whether she be of the royal tribe, or of the brahman caste; of the gentry, or of the plebeian class. My son regardeth not tribe nor family extraction: his delight is in good qualities, truth, and virtue alone.”

## 2. VERSES AGAINST WEARING THE VEIL.

The objections of the Buddhists to the seclusion of woman may be gathered from the following imaginary conversation of SHAKYA's wife, extracted from the *Kah-gyur*, Do vol. Kh. leaf 120-121, (corresponding with the Sanskrit *Lalita vistara*.) at the end of the 12th chapter.

Then, SHATS'NOMA, the daughter of SHAKYA (the gladiator), having heard this disagreeable upbraiding and talk of herself, sitting before the domestics uttered the following verses :

1. "Sitting, standing, and walking, those that are venerable, are pleasing when not concealed. A bright gem will give more lustre if put on the top of the standard. 2. The venerable are pleasing when they go; they are agreeable also when they come. They are so whether they stand, or whether they are sitting. In every manner the venerable are pleasing. 3. The man excellent in virtue is pleasing when he speaks; he is so also when he sits still. As an example, doth not the *Kalapinka* bird appear more beautiful when she chaunteth her lovely song in your presence? 4. The venerable man who putteth on a garment made of the *kusha* grass, or whose squalid clothing concealeth not his emaciated body, still shineth with his own lustre. He that hath good qualities is adorned by those qualifications. 5. They who have put off all vices are venerable. Fools, committing vices, how much soever they be adorned, are never pleasing. 6. Those that have malice in their heart, yet speak a sweet language, are like a poisoned bowl into which nectar is poured; or a cleft on a rock that is rough both inside and outside. Communion with such men is like contact with the mouth of a snake. 7. With respect to the venerable, all resort to them, all reverence them. They are supported and cherished by all men, as the stairs descending to the water's edge are kept in repair by the multitude. The venerable are always like a bowl full of milk and curd. It is a great happiness to see human nature capable of such purity. 8. Fraught with blissful consequences is the gift of such men as have renounced the company of the wicked, and being directed by a venerable religious guide, are become enamoured of the doctrine of the most perfect (Buddha). 9. For such as have restrained their body, have suppressed the several defects of it, have refrained their speech, and never used a deceitful language; and having subdued the flesh, are held in restraint by a pure conscience: for such, to what purpose is the veiling of the face? 10. They that have a cunning heart are impudent and shameless; and having not the required qualities, do not speak the truth:—though they should cover their body even with a thousand clothes, they would go about in the world more naked than the unclothed. 11. They that have concealed their passions, and have kept them under subjection, and are content with their own husbands, and think not on any other;—such women, when not concealed by a veil, shine forth like the sun and moon: for such, to what purpose is the veiling of the face? 12. Moreover, DRANG-SROG, (S. *Ris'hi*), the great Lord (God), who is wise in knowing the hearts of others

yea, also the whole company of the gods, know my thoughts, my good morals, my virtues, my vows, and my chastity. Therefore, why should I conceal my face?"

*Zas-Qtsang-ma*, (S. *Shuddhodana*, the father of SHAKYA,) her father-in-law, was much pleased with these expressions, and presented her with several precious things. He uttered at the same time a *śloka*, the meaning of which is this: 13 "My son being adorned with such qualities as he has, and my daughter-in-law having such virtuous qualifications as she describes; to see two such pure persons united together, is like when butter and ghee (clarified butter) are mixed together."

### 3. RATNAVALI'S LETTER TO SHAKYA.

§. 238. *Mutig-chen*, (S. *Ratnavali*), a young princess of Ceylon, the daughter of the king of Singala, having been informed by some merchants of Central India (*Madhyam*) of Buddha and of his doctrine, she was much pleased with it; and, when those merchants returned home, she sent some presents to CHOM-DAN-DAS (SHAKYA), with a letter of the following contents:

༡༩༥ ལྷ་དང་ལྷ་མིན་མི་ཡིས་ཐུག་བཞིན་པ། ། རྩེ་དང་བསྐྱང་དང་བསྐྱངས་ལས་ཐོན་ཞིང་།

གཙོ་བོ་གནས་པ་ཐེ་ཆེར་རབ་གནས་པ། ། རང་ལྷོང་བཟད་མྱོ་ཆ་ལས་བྲུགས་ཤིང་གནོད་ །

"Reverenced by the *Suras*, *Asuras*, and men; really delivered from birth, sickness, and fear; Lord! who art greatly celebrated by thy far extending renown, from the sage's ambrosial portion, kindly grant me! (meaning religious instruction or wisdom.)"

SHAKYA received this letter, and sent to the princess a picture of *Buddha* on cotton cloth, with some verses written above and below the image, containing the terms upon which refuge is obtained with *Buddha*; *Dharma*, and *Sangha*, and a few fundamental articles of the faith; together with two stanzas recommendatory of Buddhism. In a letter to the king of Singala, SHAKYA prescribes with what solemnity this image should be received, the letter perused, and made known in Ceylon:

The stanzas are these. See *Dulvā*, vol. 5, leaf 30.

1. གྲག་བཟུམ་པར་ཐུ་ཞིང་འབྲུང་པར་ཐ། ། སངས་རྒྱལ་བཟུམ་པར་ཐ། །

འདམ་བུའི་ཆེན་མོ་ཆེན་པོ་ཞིན། ། འཛི་བདག་ཤི་ནི་གཞིས་པར་ཐ། །

2. གང་ཞིག་རབ་རྒྱ་བག་ཡོད་པར། ། ཆོས་འབྲུག་འདི་ལ་སྦྱོར་གྲུལ་པ།

ཐུ་བའི་འཁོར་བ་རབ་མངས་པར། ། རྒྱལ་བཟུམ་པར་ཐུ་ཐུར་པར་ཐ། །

1. "Arise, commence a new course of life. Turn to the religion of *Buddha*. Conquer the host of the lord of death, (the passions,) that are like an elephant in this muddy

house, (the body,) (or conquer your passions, like as an elephant subdues every thing under his feet in a muddy lake.) 2 Whoever has lived a pure or chaste life, according to the precepts of this *Dulvā*, shall be free from transmigration, and shall put an end to all his mi-eries "

#### 4. COMPENDIUM OF THE DOCTRINE OF BUDDHA IN ONE SLOKA.

- §. 239. ॐ || རྒྱུ་པ་ཅི་ཡང་མི་ཕྱེ་ཉེ། "No vice is to be committed,  
 དགེ་པ་ཡུན་སྙུམ་རྒྱུ་ཡིད་པ་ཡེ་ཉེ། Virtue must perfectly be practised,—  
 རང་གི་སེམས་ནི་ཡོད་པ་སྙུག་ཅུལ། Subdue entirely your thoughts.  
 འདི་ནི་སངས་རྒྱུ་པ་ཡུན་པ་ཡིན། This is the doctrine of *Buddha* "

#### 5. A MORAL MAXIM.

- § 240. ॐ || གཤམ་ཆད་ཆོས་ནི་མཉན་པར་ཉེ། རོས་ནས་རབ་རྒྱུ་གཞུང་ཉེ་ཉེ།  
 "གང་ཞིག་བར་གཞིད་མི་འདོད་པ། རེ་དྲག་གཞན་ལ་མི་ཕྱེ་ཉེ།"

See བཟན་འབྲུམ, མདོ, vol. མ, leaf 174.

*The same in English.*

Hear ye all this moral maxim, and having heard it keep it well: "Whatever is un-pleasing to yourself never do it to another\*." (Do unto others as you would be done by.)

#### 6. ANOTHER MAXIM.

- §. 241. ॐ || འཇིག་རྟེན་པདོ་བ་ཁྱེད་པ། རེ་སྙུན་གཞན་པདོ་འདོད་ལས་ཐུང་།  
 འཇིག་རྟེན་ཐུག་པ་ལ་ཁྱེད་པ། རེ་སྙུན་པདོ་པདོ་འདོད་ལས་ཐུང་།

See བཟན་འབྲུམ, མདོ, vol. མ, leaf 27.

*English.*

Whatever happiness is in the world, it has all arisen from a wish for the welfare of others.

Whatever misery (distress) is in the world, it has all arisen from a wish for our own welfare.

#### 7. WHY GOD IS CALLED KONGCHOK, IN TIBETAN, "THE CHIEF OF RARITY."

- § 242. ॐ || རྟོག་མཆོག་མཆོག་, dkon mchog, rare or precious chief)  
 འབྲུང་བ་དཀོན་མཆོག་ཅི་ཅད་མྱུར། མཐུ་ལྷན་མྱུར་དང་འཇིག་རྟེན་ཅི།  
 ཅིན་མཐུ་མྱུར་དང་མཆོག་གིད་མྱུར། འབྲུང་བ་མེད་མྱུར་དཀོན་མཆོག་གིད།

See the དཀར་ཆག་ (Index) to the Kab-gyur; also, elsewhere.

*English.*

On account of his rare appearance (manifestation), and on account of his spotlessness, and on account of his power, and on account of his having become the ornament of the world,

\* The phrase that expresses this moral maxim both in Latin and French, agrees very closely with the Tibetan text, thus, in Latin "Quod tu tibi non vis, alteri non feceris" In French. "Ne faites pas à autrui ce que vous ne voudriez pas qu'on vous fit" See also St. Matth. vii. 12.

and on account of his being chief and immutable, he is called the chief of rarity (or the rarest Being).

### 8. WHO IS THE SUPREME OF ALL ?

ཉིན་པ་གཏུ་ཏ་མས་བམ་ཐེ་པད་མའི་ཕྱིང་པོ་ལ་ །

By the teacher Goutama, (Shakya) to a brahman (called) Padma Garbbha.

See འཇམ་པ་, vol. 12, leaf 190, in the བཀའ་འབྲུ་.

§. 243. ཨ ། སྤྱིན་ཕྱེག་མཆོད་སྤྱིན་མཆོད་ ། ། སྤྱིན་ཕྱེག་མཆོད་ཀྱི་མཆོད་ །  
 མི་ལི་མཆོད་ཀྱི་ཕྱེག་པོ་ཕྱེ ། ། སྤྱི་མཆོད་ཕྱེ་ཕྱེ་མཆོད་ །  
 ཐུ་བ་སྤྱི་མཆོད་ཕྱེ་མཆོད་ ། ། སྤྱི་མཆོད་ཕྱེ་ཕྱེ་མཆོད་ །  
 ཕྱིང་དང་ཕྱིང་དང་ཕྱིང་ཕྱིང་ ། ། ཕྱིང་དང་ཕྱིང་དང་ཕྱིང་ །  
 ཐུ་དང་བཅས་པའི་འཇམ་པ་ ། ། ཐུ་མཆོད་ཀྱི་ཕྱེག་པོ་ལ་ །

*Translation.*

Burnt-offering (of fragrant substances) is, the chief of all sacrifices. The prince of poetry (or versification) is, the god (or regent) of the sun. (Apollo). The chief of men is, the king. The ocean is the chief of all waters. The moon is the principal of the planets (moving stars). The sun is the principal of all the luminous bodies. Whatever walking (rational) beings are in this world, above, below, and round about (us), including all the gods (angels) also, the speaking (or rational) chief (of them all) is, THE ALL-PERFECT BUDDHA.

### 9. WHO IS THE TRUE PROTECTOR ?

§. 244. ཨ ། ཆོད་པ་པ་དང་ཀྱི་ཐུ་འཇམ་པ་ ། ། མཆོད་པ་པ་པ་དང་ །  
 ཐུ་དང་མཆོད་པ་པ་པ་པ་ ། ། མཆོད་པ་པ་པ་པ་ །  
 ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ ། ། ཐུ་ཐུ་ཐུ་ཐུ་ །  
 ཐུ་ཐུ་ཐུ་ཐུ་ ། ། ཐུ་ཐུ་ཐུ་ཐུ་ །  
 ཐུ་ཐུ་ཐུ་ཐུ་ ། ། ཐུ་ཐུ་ཐུ་ཐུ་ །  
 ཐུ་ཐུ་ཐུ་ཐུ་ ། ། ཐུ་ཐུ་ཐུ་ཐུ་ །

See བཀའ་འབྲུ་, ཐུ་, vol. 12, ཐུ་ཐུ་ཐུ་, (Sans *Uttara Tantra*.)

*Translation.*

BRAHMA, VISHNU, and the great God (ISHWARA) et cet. ;—the *Nágás*, *Yakshás*, and *Kumbhandás* (demi-gods) ;—the sun, the moon, and the planets ; any mountain (or hill), lake, and green tree ; any rock (or large mass of stone,) and the hill gods,—all these are no protections. The only refuge for him, who aspires to true perfection, is BUDDHA alone. The two kinds of moral instruction (dogmatic and argumentative), and the collective body of priests, are no permanent refuge.

## 10 WITH WHOM REFUGE MAY BE TAKEN.

See བཞུག་འཇུག་ བཞུག་ཆོས་ལ, vol. ༡, leaf 89.

§. 245. ཨ། བད་ལ་མྱོན་ནི་མ་མདའ་ཞིང་། ། ཡོན་ཏན་དཔག་མེད་མདའ་བ་དང་།  
ཐམས་ཅད་མཆོད་དང་ཐུགས་རྩི་ཅན། ། དེ་ལ་བདག་ནི་ཐུབས་སུ་མཆི། ॥

*Translation.*

Who is void of all defects, and who abounds with immense good qualities (perfections); who is all-knowing and merciful, to Him will I fly for protection.

## 10 ON THE SAME SUBJECT.

Ibid, leaf 47-48.

§ 346. ཨ། བད་ལ་མྱོན་ཀྱང་ཡོད་མེད་ལ། ། ཡོན་ཏན་ཐམས་ཅད་ཡོད་ཐུང་ན།  
ཆོངས་དང་ཁྲམ་འཇུག་དབང་ལྷན་ཆེ། ། དེ་ལ་བདག་གི་ཐོན་པ་ཡིན། ॥

*Translation.*

In whom there are no defects, and who has all the perfections (required in a BUDDHA); be he called BRAHMA, VISHNU, or the great ISHWARA. He also is my teacher (or Buddha).

11. Here follow two specimens of Tibetan translation from the great Sanscrit Epic, the *Mahā Bhārata*, by Vyasa, the Rishi, called in Tibetan དང་ཤོད་ཐུས་པ་ (Drangstrong rgyas-pa, meaning the copious hermit or sage); first, the speech of Arjuna, and secondly, a short description of the quality of the soul.

## 11. THE ADDRESS OF ARJUNA TO VISHNU

Extracted from the Stan-gyur བཞུག་ཆོས་ལ, vol. ༡ leaf 25, also leaf 51, 52.

§. 247. ཨ། ལྷན་ཏིའི་བུས་ནི་དེ་བཞུས་ན། ། ཐམས་ཅད་གཞེན་ཅ་ཆམ་པར་གནས། །  
མཆོག་ཅུ་བཞུ་བས་ནོན་པ་ཡིས། ། རྒྱམ་པ་ཡིས་ནི་འདི་མང་ཐུས། ॥

ཁྲམ་འཇུག་གཞེན་ཆམས་མཐོང་བས་ན། ། འཕྲམ་པར་འདོད་དེ་གནས་པ་ལ།

བདག་གི་ལྷས་ནི་ལྷམ་ཐུང་ཅིང་། ། ཁྲམ་པ་ཡོད་པ་སུ་ཤམ་པར་ཐེད།

ད་ཡི་ལྷས་ནི་འདར་ཐུང་ཅིང་། ། ལྷ་ལ་མམ་པར་ཐུང་བར་འབྱུང་། \*

གཞུ་ནི་ལམ་ནས་ལྷང་ཐུང་ཅིང་། ། བགས་པ་འད་ཡོད་པ་སུ་ཆོག་པར་འཇུང་།

ད་ཡི་ཡིད་ནི་ནམ་འཁོར་བས། ། གནས་པར་ཐུང་བར་ཐུས་མ་ཐུང་།

མང་གི་དོན་ཅ་ཆེན་ཡིད་དང་། ། འོངས་ཐོད་བཅེད་འདོད་ཐུང་པ།

དེ་ནི་ཐོག་དང་མོར་ནམས་ནི། ། རྒྱུད་ཀྱིས་དང་འཕྲམ་པར་གནས་པ།

*Translation.*

\* The son of KUNTI (ARJUNA), perceiving that they were all his relations, being greatly affected through compassion for them, and seized with horror, thus said :

"Having beheld, O Vishnu, my kindred waiting ready for the fight, my body is seized with horror, my mouth also is entirely dry, my frame trembleth with anguish, the hair standeth on end upon my body, my bow escaped (escapeth) from my hand, my skin also is all over parched. My mind being in confusion, I am unable to fix it. Those for whom I wished dominion, wealth, and the enjoyments of life, they, abandoning life and fortune, are ready to fight against me

## 12 THE NATURE OF THE SOUL

Ibid leaf 35

§ 248 ཨ། འདི་ནི་མཚན་གྱིས་མི་གཅིད་ཅིང་། འདི་ནི་མི་ཡིས་མི་བཟོས་པ་།

ཆུ་ཡིས་བདུག་པར་མི་བཟུང་དེ། འདི་ནི་ཆུ་དང་གིས་སྐུ་མཆོད་པ་།

*Translation*

The weapon cutteth it (this) not, the fire burneth it not, the water corrupteth it not, the wind dieth it not away\*

## 13 HOW THE DOCTRINE OF SHAKYA SHOULD BE RECEIVED BY THE LEARNED, AND THE PRIESTS

See བཀའ་འབྲུག་, མདོ་, vol. 10 leaf 230, also བཀའ་འབྲུག་, མདོ་, vol. 10 leaf 26, and elsewhere

§ 249 ཨ། བཤམས་པ་རང་བཤམས་པའི་གཤམས་པ་ལྟར་། འཇམ་པ་པ་ཆེད་ཀྱིས་ཡངས་པ་དཀྱིལ་ནས་།

བདུག་གཤམས་པ་ལྟར་ཐུག་དང་མེད་དུ། འབྲུག་པའི་ཕྱིར་ནི་མ་ལོན་ནོ། །

*Translation*

Priests' like as gold is tried by burning, cutting and filing, the learned must examine my commandments (doctrine) and receive them accordingly, and not out of respect (for me)

## 14 'SHAKYA OF THE SCYTHIAN RACE

བཀའ་འབྲུག་, མདོ་, vol. 10 leaf 288, 291, in the Lankavatara Sutra

§ 250 ཨ། ང་ནི་སྤྲེལ་པ་ཀྱི་རིགས་། འཇིང་མཁོ་གནས་ནས་བྱུང་བ་ལྟར་།

ལྟ་དཀྱིལ་འདྲེས་པའི་ཐེང་འཇོག་པའི་། ཆས་ནི་སྐུ་མཆོད་པ་ཆེད་ཀྱིས་ལྟོན་།

*Translation*

I (Shakya) am of the Scythian nation, born of an undefiled place. I teach a religion (doctrine) to animal beings (men) for entering into the city exempt from pain, (i.e. I teach how to be emancipated, or delivered from bodily existence)

\* When the author was prosecuting his Tibetan studies at the monastery of Kanum he was struck with two passages in the *Stan gyur* collection which he immediately recognised as having met with in a duodecimo volume of Robertson's *Disquisition on India* presented to him by Mr Moorcroft in Calcutta. The two extracts in the text above are those alluded to. He mentioned to Dr Gerard having found these Tibetan translations from the Mahābhārata and was some months afterwards surprised to see in the Calcutta newspapers an announcement that he had discovered the *lost volumes* of that great Indian epic! The object of the present note is merely to correct the misapprehension which thus got abroad as it was only from Dr Wilkins' English translation of the passages in question that he was enabled to recognise the Tibetan translations to be taken from the same work.

## 15. MORAL SENTENCE.

The following moral sentiment taken from Chan'aka's Niti Shāstra: "*Scadéshé pújyaté Rájá ; Vídván sarvatra pújyaté,*" (the literal version of which, in Latin, is: "*Suo regno colitur rex ; doctus ubique colitur,*") has been thus rendered by the Tibetans:

§. 251. ཨ་ཁོ་ཡོ་རང་གི་ཡུལ་ན་བསྐྱེད་པའི་ཡོན་ཏན་ལྷན་པ་སྤྱོད་ཅུ་བསྐྱེད་པ།

A king is honoured in his own dominion ; a talented man is everywhere respected.

## 16. REMARKABLE SAYINGS,

(taken from a work entitled, in Tibetan : ཨ་ཁོ་ཡོ་རང་གི་ཡུལ་ན་བསྐྱེད་པའི་ཡོན་ཏན་ལྷན་པ་སྤྱོད་ཅུ་བསྐྱེད་པ། in Sanscrit : *Subhás'hita Ratna Nidhi Náma Shástra*, that is, "A Work of Elegant Sayings, entitled : *A Treasury of Jewels,*" written by Kungá Gyel-tsan (ཀུང་དགའ་རྩེ་ལ་མཆོག་), in Sanscrit *A'nanda Dwaja*, the celebrated *Sa-skya Pánd'ita*, in the 13th century after Christ )

§. 252. ཨ་ཁོ་ཡོ་རང་གི་ཡུལ་ན་བསྐྱེད་པའི་ཡོན་ཏན་ལྷན་པ་སྤྱོད་ཅུ་བསྐྱེད་པ།  
སྤྱོད་ཅུ་བསྐྱེད་པའི་ཡོན་ཏན་ལྷན་པ་སྤྱོད་ཅུ་བསྐྱེད་པ།

He who entirely rejects Buddha, the Patron, and pays reverence to other Gods, acts like that foolish man, who, being thirsty, sinks a well on the bank of the Ganges.

ཨ་ཁོ་ཡོ་རང་གི་ཡུལ་ན་བསྐྱེད་པའི་ཡོན་ཏན་ལྷན་པ་སྤྱོད་ཅུ་བསྐྱེད་པ།  
ནད་དང་འདྲ་བའི་དག་མེད་དེ། ། འཛིན་པ་དང་མཉམ་པའི་དག་མེད་དེ།

There is no eye like the understanding : there is no blindness like ignorance : there is no enemy like sickness : nothing dreaded like death.

ཨ་ཁོ་ཡོ་རང་གི་ཡུལ་ན་བསྐྱེད་པའི་ཡོན་ཏན་ལྷན་པ་སྤྱོད་ཅུ་བསྐྱེད་པ།  
མཉམ་པ་དང་མཉམ་པའི་དག་མེད་དེ། ། མཉམ་པ་དང་མཉམ་པའི་དག་མེད་དེ།

Low-minded men, should they become wealthy or learned, grow arrogant : a wise man, by these excellencies, becomes the more humble.

ཨ་ཁོ་ཡོ་རང་གི་ཡུལ་ན་བསྐྱེད་པའི་ཡོན་ཏན་ལྷན་པ་སྤྱོད་ཅུ་བསྐྱེད་པ།  
བྱུང་བའི་དག་མེད་དེ། ། བྱུང་བའི་དག་མེད་དེ།

To seek to get from others, and yet to desire to fare on delicacies : to live by begging, and yet to have great pride : to be ignorant of literary works, and yet to wish to dispute ; these three actions make you ridiculous to others.



## III. COLLOQUIAL PHRASES.

§ 253 གླུ་མཉམ་སྐྱེ་ཐུང་ཅིག, may you be happy (may you prosper), may it please (your honour).

ཐུང་པར་ཐུང་ཅིག, may you be victorious.

བཟ་མིཔ་པར་ཐུང་ཅིག, may you be glorified and blessed.

ཐུག་འཕྲིལ་ལོ།, I salute you (I thank you).

ཐོན་པ་ལེགས་སོ།, you are welcome.

ནང་ཆ་ཞུགས་ཤིག, please to enter.

or ནང་ཆ་ཐོད་ཅིག, please to walk in

གདུན་འདི་ལ་བཞུགས་སྐྱེ་གསོལ།, I beg (you) to sit on this couch (stuffed seat).

ཡང་ན་བཞུགས་ཁྱིའདི་ལ།, or on this chair.

པད་པར་ལེགས་སམ, are you happily arrived?

ང་པད་མོ་ལེགས་ཟིན།, I have happily arrived.

སྐྱེ་གཟུགས་པད་མོ་འཕགས་མམ, are you in good health?

ནད་མི་མདའ་འམ, have you no sickness?

དགོན་མཚོན་གྱི་ཐུགས་རིལ་ལ། ང་ལ་ད་ལྟ་ལུས་དང་སེམས་ཀྱི་པད་པར་གཉིས་ཀ་ཡོད།, by the grace of God,

I am well now, both in body and mind.

ཐོད་ (or ཐུ་གཞེགས་, Su, or, your honour,) མ་ལེགས་, when are you come? (when did you arrive?)

མདང་གི་མ་རྒྱལ་ན།, yesterday at sunset.

ལམ་ན་སྐྱེ་ངལ་པར་ (མཉེན་པར་) མ་ཐུང་ཏམ།, have you not been fatigued on the road?

ང་ཅིའདང་ངལ་མ་སོང་།, I was not fatigued at all.

ཅི་ལ་བཞོན་དེ་ལེགས་, on what sort of carriage came you?

ང་འཕྲོགས་དམར་ལ་འདོད།, I came in a palanquin.

གྲུ་དང་འཇམ་གྱི་རྩོད་མ་རྒྱལ་སོ།, I could not find a boat (ship), neither a horse or carriage.

ད་ཇེ་ཞིག་འདི་ན་སྐྱེ་ངལ་གསོལ་མ་མཐོང་ཅིག, now please to rest here for a while.

ཐུགས་རིལ། (great mercy!) I thank you (or I thank for your offered kindness).

གཟིམ་ཁང་འདི་ན་བཞུགས་འཐད་མཐོང་ཅིག, please to take your lodgings in this apartment

ཅི་དང་ཅི་དགེས་པ་འབྱུང་ན་ང་ལ་མོ་ལ་ཅིག (or བཀའ་ཕྱོད་ཅིག) དང་པད་ག་གིས་དེ་ཐོས་པ་ཅད་དཔུང་པར་ཐོལ།  
whatever you may want, please to command me, and I will furnish it

ནང་མོ་བདེ་ལོགས, good morning.

ཉིན་མོ་བདེ་ལོགས, good day

ཟླ་མོ་བདེ་ལོགས, good evening.

མཚེན་མོ་བདེ་ལོགས, good night

བདེ་བཟའ་གཞིམས་སིག, may you sleep well.

བདེ་བཟའ་གཞིམས་སུམ, have you slept well ?

ང་ཅག་དང་མགམ་པོ་གསེལ་ཁ་ཞིག་མི་འདོན་ནམ, will you not drink some tea with us ?

མཐུགས་ཚེད་དང་དགོངས་འཇམ་མི་གསེལ་ལམ, will you not dine and sup (with us) ?

ཁྱེད་ཅག་ལ་ནས་ཆད་ (h. གླུ་མ་འབྲང་) དང་ཨ་རུ (h. འདོན་རུ) ཡོད་དམ, have you some acid liquor (distilled from barley), and brandy ?

གཤིས་ཀ འཕེན, ང་ཅག་ལ་རྒྱ་ཆད་ཡང་ (h. རྒྱ་ཆ་འཕེན) ཡོད, ང་ལ་རྒྱ་ཆ་ལ་རྒྱ་ཆ་འཕེན་ཅིག་ཨ་རུ, I beg to give me first a little brandy.

ཞིམ་པོ་འཕེན་གསུམ, is it (savoury) pleasing to the taste ?

ཞིམ་པོ་འཕེན, it is pleasing.

ཞིམ་པོ་འཕེན་ན་ཁྱེད་ཅམ་འཕེན་ཅིག་དང་ཅག་གིས་ཁྱེད་ཅམ་འཕེན་ཅིག་ཡོད, if you find it to your taste, please to drink, we will present you another (bottle) also.

ཐུགས་རྒྱུ་ཆེ, I thank you

འདི་ཅི་མ་ཆེད, this is enough

ནས་ཆད་འདི་རྒྱ་ཆ་འཕེན་ཅིག, this liquor of barley is a little sour.

རྒྱ་ཆ་ཆད་འདི་གང་གྲུ་ནས་ཡིན, from what country is this wine ?

དེ་དང་ཅག་ག་རྒྱ་ཆ་ནས་ནས་ཡིན, it is from our vineyard.

ད་ལོ་རྒྱ་ཆ་འཕེན་པ་ཡོད་པ་ཡིན་ཅིག, this year we had five grapes.

ཁྱེད་ཅག་གི་ཁང་ལ་ན་ད་ཅམ་རྒྱ་ཆ་འཕེན་པ་ཡོད་པ་ཡིན་ཅིག, should you still have any grapes, in your house, I beg you to favour me with some.

འདི་ནི་རྒྱ་ཆ་ཆུང་པ་ཡིན, འདི་ནི་རྒྱ་ཆ་ཆུང་པ་ཡིན, these are white grapes, these are black grapes.

གཤིས་ཀ་གསེལ་པོ་དང་མཐུགས་པོ་འཕེན, they both (each of them is) are beautiful and sweet.

རྒྱ་ཆ་འཕེན་པ་འདི་ཅི་མ་ཆེན་པོ་བདེན་གྱིས་ཁྱེད་ཅམ་འཕེན་པ་ཡོད, I have never seen such large grapes as these are.

ད་ཅམ་འདོན་ཅིག, be pleased to take yet more, (to help yourself again.)

ད་ཆེད, (ཆོག་ཆོག) མང་པོ་ཁྱེད་ཅམ་, enough, I have eaten much.

ཐུགས་ཆེ་ཆེ, I thank you.

ཁྱེད་ཙག་མཆོག་ཅན་པ་ལྟ་བུ་ལྟུགས་ཤིག, may you all remain in peace.

ཁྱེད་ལམ་ཁ་ལ་དེ་བར་སྐྱོད་ཅིག, may you well proceed on your way.

དེ་མ་གཤོད་པ་ཆེན་པོ་དེ་ཅི་ཡིན, what is that large building yonder ?

དེ་དགོན་པ་ཞིག་ཡིན, it is a monastery.

དེ་ནང་ན་སྤྱད་གནས་པ་སྟེ, who dwell there ? who inhabit it ?

ཆོས་པ་རྣམས་སྟེ, or ཆོས་མཁྱེད་པ་རྣམས་སྟེ, religious men.

དེ་དག་གི་དགོན་པར་ནང་ཏུ་འཕྱོར་ཆང་ངམ, is it allowable to enter their monastery ?

ཆང་དེ, it is allowable (one may enter).

གནང་བ་ཤོད་མ་ཅི་དེ་ནང་ན་ཡོད་པ་མཆོག་ཅན་པ་ལྟ་བུ་ལྟུགས་པར་འདོད་དོ, should I be permitted, I wish to see (examine thoroughly) every thing, that is to be found there.

སྤྱད་གནས་པ་ཅིས་ལན་འདེབས་རྒྱལ་པའི་ཆོས་པ་མཁྱེད་པ་ཅན་ཞིག་གཤིན་ཏུ་ཅ་ཏུ་འདིར་སྐྱོད་ཅིག་ཤིག, let any one (go and) request (or beg of) an intelligent *gélong* (religious man) who is able to answer my inquiries, to come hither to me.

དེ་ཡིས་ཁྱིད་དེ་ང་ནང་ཏུ་འབྱོལ, conducted by him, I will enter.

ཁྱེད་ཀྱི་འདོད་པ་བཞིན་ཅ་དགོན་པ་ཞིག་འདིར་ཡོད་པ་སྟེ, here is a *gélong* (priest) come according to your wish.

ཐོན་པ་ལེགས་སྟེ, you are welcome.

གིད་ཁྱི་མཆོག, (what is) your name ?

ངའི་ཆོས་མིང་རྒྱ་ལ་ཁྱིམ་སྐྱོ་མཆོག་ཡིན, my religious name is *Tshul-khrims rGya-mtsho*, "Ocean of good Morals."

དཔོན་པ་འདི་ནང་ན་ཇི་དང་ཇི་ཡོད་ཁྱེད་ཀྱིས་ང་ལ་ཞིབ་ཏུ་བཤད་ཅ་གསུམ, I beg you to tell me, in detail, every thing that is to be found in this monastery.

གིད་ཁྱི་བཞེད་པ་བཞིན་ཅ་པ་ལྟ་བུ་ལྟུགས་པར་འདོད་དོ, I will explain every thing according to your (honour's) wishes.

འདི་ནི་སྐྱ་མའི་པུགས་པ་ཡིན, this (chamber) is the residence of the LAMA (superior, or high priest).

དེ་ཐོག་གསལ་ན་དེ་ནི་མཁན་པོའི་གཟུངས་ཁང་ཡིན, there on that side is the principal's chamber.

ཐོག་གསལ་འདི་ནི་ནི་སྐྱ་པ་དཔོན་ཀྱི་པུགས་པ་ཡིན་སྟེ, on this side is the professor's (teacher's) apartment (or dwelling place).

ཁང་པ་ཆེན་པོ་དེ་ནང་ན། གོང་ན་ཕྱག་མཆོད་བཞུགས་སོ།, in that large room, in the upper story, resides the treasurer.

དེའི་འོག་ན་ཡོད་པའི་ཁང་པ་དག་ན་གཞིའ་པ་གསལ་སོ།, in the rooms below it, dwell the steward (butler, caterer, provider of victuals, &c.) —

ཐུང་པ་ཟེམས་འོག་གི་བཞུགས་པའི་ཁང་མིག་འདྲི་དག་ནི་དེ་གི་འཇུག་མི་གསལ་ཁང་དག་ལོ།, these small staired rooms (cells) above, in the middle and below, are the dwelling places of the priests (or monks).

འདྲི་ནི་དེ་གི་འཇུག་མི་འཇུག་པའི་ན, this is the place of congregation for the priests.

དེའི་གོང་ན་དེ་ནི་མཆོད་ཁང་ཡིན།, that above it is the place of sacrifice (or offering).

འདྲི་དག་ནི་མཆོད་པའི་ལྗག་ཆ་དག་ལོ།, these are the implements of sacrifice.

དེའི་གོང་ན་དེ་ནི་ཆུ་མཚོ་ཁང་ཡིན།, that above the latter is the holy chapel (or shrine).

འདྲི་ནི་ལྷ་ཁང་ཆེན་པོ་ཞིག་ཡིན།, this is the large temple of the gods.

སྐོ་ཁང་ན་སྤྱོད་འདྲི་དག་ནི་ཐུག་ཆེན་བཞི་དང་། རྩོམ་ཐུང་ཆམས་མི་རྩེ་མོ་དག་ཡིན་པའི་ལྗག་ལོ།, these pictures here in the vestibule are the (painted) images of the four great (fabulous) kings, and of the guardians or defenders of religion.

ནང་ན་ཆིག་པའི་འོག་གསལ་ན་ཡོད་པའི་རྩོམ་དག་ནི་སངས་རྒྱལ་དང་། རྩེ་མོ་ཆུ་བ་སེམས་དཔའ་ཆམས་མི་སྤྱོད་ལྗག་ལོ།, the images, within, found on the side of the wall, are representations of Buddhas and of Bodhisattvas.

འདྲི་ནི་ཐིག་སྤྱོད།, this is a picture (painted image).

འདྲི་ནི་ཐུགས་སྤྱོད།, this is a cast (molten) image.

འདྲི་ནི་འབྲུའ་སྤྱོད།, this is a carved image (bass-relief).

དེ་ནི་ཐགས་སྤྱོད།, that is a woven image.

འདྲི་ནི་སྤྱོད་ཆེན་དང་། } these here a Buddha's person, i. e. a Buddha image.

འདྲི་ནི་གཟུང་ཆེན་དང་། } are the repre- his doctrine, i. e. a sacred volume.

འདྲི་ནི་ཐུགས་ཆེན་དག་ཡིན་ནེ } sentations of his grace or mercy, i. e. a holy shrine, or small pyramidal building.

ཐིག་སྤྱོད་འདྲི་དག་ན་སངས་རྒྱལ་བཅོམ་ལྷན་འདས་པའི་ཐུང་ཆུབ་ཆམས་དཔའ་དག་དང་། རྩོམ་ཐིག་སྤྱོད་པ་ཆམས་ཐིག་གཟུང་པའི་ཆམས་ཆམས་བཞུགས་སོ།, in these volumes are contained the moral instructions, delivered (commanded) by BUDDHA, that has been victorious; by Bodhisattvas, and by ancient learned men.

ཐོགས་པས་ཞིག་པའོལ་དེ་བདག་ལ་བཟུན་ཏུ་གསོལ།, I beg you to open a volume, and to show it me  
 ཐོགས་པས་འདི་ནི་མཚོན་པར་ཡིན།, this volume is printed with vermilion (red ink)

འདི་ནང་ན་ཐོགས་པ (or རྟོག་པ) ལྡ་བཅུ་ཚམ་མཚོན་སོ།, in this (volume) there are about 500 leaves.

འདི་ནི་མཇོ།, འདི་ནི་མཇུག་ཇོ།, this is the beginning, and thus the end.

ཤོག་པུའི་མཐུན་ལོགས་དང་ཐུབ་ལོགས་ེ་ེ་ལ་ཡིག་ཐེང་བཟུན་བཟུན་ཡོད།, there are on the front and back of each leaf seven lines.

པར་གསལ་པོ་འཕྲུག་, དག་ཡིག་དང་ལྷན་དུ་དང་དེ་དང་འདྲ་བ་ཡོད་ན་འདི་ལ་འིན་ཆེན་པེ་མཚོན་སོ།, the print of it is clean ; if orthography and the correction of the errata be in accordance therewith, this volume is of great value.

འདི་ནི་གསེར་རྒྱ་དང་དབྱེ་ལྷན་གྱིས་པུའི་ཐོགས་པས་མ་ཚད་བ་ཞིག་ཡིན།, this is an incomplete volume, written with gold and silver pigment

འདི་དག་ནི་པར་མ་, དེ་དག་ནི་རོ་པར་ཁྲི་དཔེ་ཆ་དག་ཡིན་ནོ།, these are printed, those lithographed books.

འདི་ན་གྱི་གེ་བྲུ་ཚན་དབྱེ་མེད་ཀྱི་གྲིས་མ་ཆམས་ཀྱང་མང་པོ་བཟུགས་སེ།, there are here many MSS. (manuscripts) also, both in the capital and small character

འདི་ན་པར་ཁང་ག་ན་ཡོད།, where is (here) the printing house?

དེ་དེ་ཕྱོགས་ན་འཕྲུག་, it is on that side.

མི་དེ་ནི་པར་དཔོན་ཡིན།, དེའི་རྒྱུད་ན་གཞན་དེ་དག་ནི་པར་གཤམ་ཆམས་སོ།, that man yonder is the principal printer, the others near to him are his working men

མི་འདི་གང་པ་ཡིན་པའོ་གང་ཡུལ་པ་ཡིན།, from what place is this man? or what countryman is this man?

ཁོ་འདི་པ་ཡིན་པའོ་ལྷན་འདི་པ་ཡིན།, he is from this place, or he is from this country

དེ་པ་ཡིན་པའོ་ལྷན་དེ་པ་ཡིན།, he is from thence, or from that place, he is from that country

ཁོ་ང་མག་པ་ཡིན། ཁོ་ང་མག་གི་ལྷན་པ་ཡིན།, he is from us, he is our countryman

འདི་འཛིན་མ་གྱིད་པ་ཡིན།, དི་ཡི་གྱིད་པ་ཡིན།, this is an Asiatic, that is an European.

འདི་ཆི་གར་པ་, དེ་ཆི་གར་པ་ཡིན།, this is an Indian, that is a Chinese man

ང་ད་ཐེན་པ་ཡིན།, I am a Tajik, (a Persian)

འདི་བོད་པ་, དེ་བཟང་པོ་པ་ཡིན།, this is a Tibetan, that is a Nepalese

འདི་ཁེར་པ་, དེ་སོག་པོ་ཡིན།, this is a Turk, that is a Mongol.

འདི་ནི་ཅོ་མོ་ཞིག་ཡིན། this is a Turkish woman.

འདི་ནི་ཅོ་མོ་ཕུག་ཅིག་འདུག། there is a Turkish boy.

འདི་ཁམས་པ་ལ། དེ་དབང་གཙོང་པ་ཡིན། this is of Khams-land (or a Khambá), that is of Utsang (or middle Tibet).

འདི་དབང་པ། དེ་གཙོང་པ་ཡིན། this is of (the province) U, that is of (the province) Tsang.

འདི་ལྷོ་པ་ or ལྷོ་འབྲུག་པ་ལོ་ཡིན། དེ་མོན་ཡུལ་པ་ཡིན། this is of Bhután, that is a Mon.

འདི་མངའ་འཛིན་པ་ལ། དེ་ནི་ཁ་ཆེ་པ་ཡིན། this is of Nári, that is a Cashmerian.

འདི་ནི་ཆེ་མོ་ཞིག་ཡིན། this is a Cashmerian woman.

འདི་ལ་དུགས་པ། དེ་ནི་ཐུག་ཏི་ཡུལ་པ་ཡིན། this is of Ladák, that is of Belitstan or Little Tibet.

འདི་ལྷ་ས་པ། དེ་ནི་གཞིས་གཙུག་པ་ཡིན། this is of Lassa, that is of Zhikatsé.

འདི་སངས་རྒྱལ་པ། དེ་བོན་པོ་པ་ཡིན། this is a Buddhist, that is of the Bon religious sect.

འདི་བས་ཐོ་པ། དེ་མ་ཐུགས་པ་ཡིན། this is a Brahmanist, that is a Tirthika, or Tirthakara (a Jaina ?)

འདི་ཡེ་སུས་པ། དེ་མོ་ཤེས་པ་ཡིན། this is a follower of Jesus, that is the same of Moses.

འདི་སྐུ་ཉམ་མེད་པ། དེ་སྐུ་ཁྲོ་པ་ཡིན།\*, this is a Muhammedan, that is an infidel, a pagan.

འདི་ནི་ཆོས་འདི་པ་ཡིན། དེ་ནི་ཆོས་གཞན་པ་ཡིན། this is of this religion, that is of another religion.

འདི་དང་ཅག་གི་ཆོས་ཁྲུགས་པ་ཡིན། this is of our religious sect.

འདི་ནི་ནང་པ་ཡིན། དེ་ནི་ཕྱི་པ་ (or ཕྱི་རྒྱལ་པ) ཡིན། (properly intrinsic and exotic,) this is of the orthodox, that of the heterodox, church, (or doctrine)

མོད་ན་ནང་པ་སངས་རྒྱལ་པ་ལོ་ནང་ན་ཆོས་ཁྲུགས་སོ་སོ་ཚུ་འདུག། how many different religious sects are there in Tibet among the orthodox Buddhists ?

མོད་པོ་འདུག་ལོ། there are many.

ཆོས་ཁྲུགས་ཆེ་བ་དག་འདི་དག་ཡིན་ནོ། the principal sects are as follows : ནྟིག་མ་པ། 1, Nyigmápá ; ཡུ་རྫིན་པ། 2, Urgyenpá ; བཀའ་བདམས་པ། 3, Kahdampá ; དགེ་ལུགས་པ། 4, Gelukpá, or དལའ་ལྷན་པ།, Galdánpá, (or དགེ་ལྷན་པ།, Ghéldámpá.) ལ་ཕྱེ་པ། 5, Sakyapá ; བཀའ་རྒྱུད་པ། 6, Kargyutpá ; ཀམ་པ། 7, Karmapá ; འཕྲི་བྲང་པ། 8, Brikungpá ; དང་འབྲུག་པ། and 9, Brukpá

འདི་ནི་དང་དང་ཆོས་གཅིག་པ་ཡིན། this person is of the same religion with me.

དེ་ནི་ཁྱེད་དང་ཆོས་གཅིག་པ་ཡིན། that is of the same religion with thee.

འདི་ནི་དང་དང་ཡུལ་གཅིག་པ་ཡིན། this is of the same place (or country) with me, or this is my countryman.

\* The Tibetans call the Muhammedans in general by this name. This word ལྷོ་ཁྲོ་ (pronounced *Lolo*) answers to the Sanscrit *Mlechchha*.

མི་འདི་དཀའ་ནི་ཡུལ་དང་ཆོས་མི་གཅིག་པ་དཀའ་ཡིན་ནོ།, these men are all of different countries and of different religions.

ཁྱོད་ཕུ་ཡིན།, who art thou? who are you?

གང་ནས་འོངས། (li. ག་ནས་ཡོངས།), whence are you come?

ཁྱོད་ལ་ལམ་ཡིག་ཡོད་དམ།, have you a passport?

ཡ་དེ་ (or གྲགས་པོ་) ཚིམ་འབྲས།, how many companions have you? (or how many men, &c.)

ཁྱོད་དང་མཉམ་པོ་མི་ཟླ་ཚིམ་ཡོད།, how many men (or persons) are with you?

ང་ཡི་ཟླ་ང་པ་ཡིན།, I am a European.

འབྲི་ཉིན་ཆེན་མོ་པ།, of Great Britain.

ད་ལྟ་འདྲི་ཆེ་ཆུང་ཁུ་ནས། (or ཆུ་ཡི་ཟླ་ང་ནས།) འོངས་པ་ཡིན།, I am come now hither from India, (from European or British India.)

ང་ལ་ལམ་ཡིག་མི་འབྲས།, I have no passport.

དེ་མེད་ནང་ནས་ཐག་གིས་ཁྱོད་ལ་ལམ་མི་གཏོང་། (or གནང་ཉེ་མིན།), without it (without a passport) we will give you no way, or we will not allow you to proceed on your journey.

ཁྱོད་འདྲི་མ་ཅི་ལ་འོངས།, why are you come hither?

ཁྱོད་ཆོང་པ་ཡིན་ནམ། ཡང་ན་ཆུ་ཡོད་ཞིག་གི་ཕོ་ཉ་ཡིན།, are you a merchant, or are you the envoy of any king?

ང་ཆོང་པ་ཡང་མིན། ཕོ་ཉ་ཡང་མིན། ང་ཡུལ་འཁོར་པ་ཞིག་ཡིན།, I am neither merchant, nor envoy; I am a traveller.

པོད་ཅེ་གསུམ་ཁུ་འཕགས་པའི་ཡུལ་ཡིན་པའི་ཕྱིར་ང་ལ་འདྲི་མཐོང་བའི་འདྲི་པ་ཡོད་པ་ཡིན།, on account of Tibet being particularly a high country, I had a desire to see it.

ཡུལ་འདྲི་མཐོང་བ་ཉིད་ཆུ་མཆོང་ལ་ཉེ་དཔག་ཆོད་ཚིམ་འབྲས་ད་བདག་གིས་ཤེས་སོ།, I know now, what is the elevation of this country above the sea, (or how many miles be, &c.)

དེ་བཞིན་རྩ་རྒྱ་ང་གི་ཁྱི་ཡང་དང་། རྩོ་བང་དང་། མམ་གཤེར་ལྱི་ཆོད་བདག་གིས་ཤོབ་རྒྱུ།, as also (I have found) the measure of the heaviness and lightness of the heat and cold, and of the dryness and humidity of the air.

འདི་ན་འབྲུག་རིགས་ཅི་ཟླེ།, what sort of corn is produced here?

ང་ནམ་གི་ཡུལ་ལ་ཆུ་གར་མཆོངས་འབྲུག་རིགས་མང་པོ་མི་འབྲུང་།, in our country there do not grow so many kinds of corn, as in India.

ཁྱེད་པོ་པ་དག་ལྟོ་མ་ལུ་འདི་བརྟན་པ་ལ་དགའ་ (འཇམ་ཚལ་ལྷན་པ་གདམ་ཡིན་), you, who are Tibetans, in what teacher's doctrine do you delight? (who is the teacher or founder of your religion?) or what religious sect are you?

ང་ཚཱ་ནི་བཟོམ་ཇུན་འདས་ལྷ་བྱ་ཐུབ་པས་གཟུངས་པའི་དམ་པའི་ཚོས་ལ་དད་པ་ཅེད་དོ། we believe in the holy religion taught by Bhagavan Shākya Muni, (the triumpher, the mighty Shākya)

ཆཱ་གར་ན་ལུ་བྱའི་རིགས་ལ་དེ་བུ་བ་གཟུམ་པོ་འདི་ལྷར་ཡོད་པ་ཡིན། this triple division was of the Shākya race, in India.

ལྷ་བྱ་ཆེན་པོ་དང་། ལྷ་བྱ་ལི་ཚི་བྱི་དང་། ལྷ་བྱ་རི་བཟུ་པའོ། Shākya the Great, Shākya Litsabyi, and Shākya the mountaineer or highlander.

བོད་ན་ཆུ་ལ་པོ་ནམས་ཀྱི་ཤོག་མ་གཏའ་ཁྱི་བཙོན་པོ་ཡིན། in Tibet, the kings begin with Nyākhn-tśánpo (about 250 years before Christ.)

དེ་ཆཱ་གར་ན་ལུ་བྱ་ལི་ཚི་བྱི་རིགས་ནས་འབྱུངས་། he was born of the Litsabyi race, in India  
དེ་ཆཱ་གར་ནས་སྤྱ་གསལ་ཏེ་འཇམ་དམ་ག་གི་རྩས་ལུ་གཟུག་ན་ཙམ་པར་ཐུར་ནས་བོད་རྩ་ཡོགས་དང་བོད་པོ་ན་པོ་དག་གིས་རང་གི་ཆུ་ལ་པོར་བསྐྱར། he being expelled from India, (or after being defeated in battle,) went to Tibet, and by the Bons of Tibet was honored (acknowledged) as their king

ཆུ་ལ་པོ་འདིའི་རབས་ན་རིམ་པ་བཞིན་ཆུ་ལ་པོ་མང་པོ་ཅེན། in the family (generation or dynasty) of this king, there came (succeeded) many princes in a regular series.

གི་ལྷ་རྩ་བ་བཟན་པ་ལྷ་ཐོ་ཐོ་རི་ཡིན། the 27th is Lha Thothori, (500 years after the first king, in the 3d century after Christ)

འདིས་པོ་ཐང་ཡམ་བྱ་བདམ། this (prince) founded (built) the residence at Yambu.

འདིའི་སྐུ་རིང་ལ་ནམ་མཁའ་ནས་རིན་པོ་ཆེའི་སྒྲོམ་བྱ་བཅས། in the time of this (king) there fell from heaven a precious chest.

དེའི་ནང་ན་རྩ་མ་ཉོག་བཞེད་པའི་མདོ་དང་། གསེར་གྱི་མཆོད་རྟེན་ལ་སོགས་པ་བཞུགས་སོ། there was found in it a Sutra (treatise) called the "Constructed Vessel" (a work on moral subjects), and a *chatya* of gold, &c. (a small pyramidal shrine).

ཡི་གེ་དེ་ལུས་ཁྱད་དེ་རྩས་སྐུ་མ་ཤེལ་སོ། at that time, no one knew those letters.

ལུམ་རྩ་རྩ་གཉིས་པ་ལྟོང་བཙན་རྣམ་པོ་ཡིན། the 32nd (king) is "Srongt'an Gamba"

འདི་ལོ་བཙུང་རྩ་ཚེས་བཞུགས། he lived about 80 years.

འདིས་པ་ལ་པོ་དང་ཆཱ་གར་ན་པ་བཙྲན་མོ་ངངས། this (king) married (took his wives) from Nepal and China.



ལྷ་མོ་འདི་དག་གིས་སངས་རྒྱལ་གྱི་སྒྲུབ་ཐབས་དང་དམ་པའི་ཚོས་གྱི་སྒྲུབ་པ་བཅས་པའི་དཔེ་དཔེ་ཆ་ཆེན་པོ་ཆེན་པོ་, by these ladies, images of Buddha, and some volumes containing orthodox (or holy) religion, were brought to Tibet.

དེ་ནས་ཆུ་མོ་འདི་དག་གིས་གཙུག་ལྷན་ཁང་དེ་ག་བཞེས་ཏེ་བཤེས་པ་དང་སངས་རྒྱལ་གྱི་བཟུང་པ་དང་, afterwards, these queens (or princesses) having erected colleges, the religion of Buddha was propagated also in Tibet.

( བེད་ཀ་མཁས་པ་མཁས་ཀྱི་ཐོག་མ་ཐུ་མེས་མཁུ་ཤེ་ཡིན་, in Tibet, "Thumi Sembhota" was the first learned man.

འདིས་ཆུ་མོ་ཀ་ལེགས་ཐུང་གི་སྒྲུབ་ཐབས་ལ་དཔེ་བཟུང་སྒྲུབ་ཏེ་བཤེས་པ་དེ་བཤེས་ཀྱི་ཡིག་ཆེན་པོ་དང་, འདི་མཁས་པ་ཀ་ལེགས་ཐུང་གི་སྒྲུབ་ཐབས་ལ་དཔེ་བཟུང་སྒྲུབ་ཏེ་བཤེས་པ་དེ་བཤེས་ཀྱི་ཡིག་ཆེན་པོ་དང་, འདི་མཁས་པ་ཀ་ལེགས་ཐུང་གི་སྒྲུབ་ཐབས་ལ་དཔེ་བཟུང་སྒྲུབ་ཏེ་བཤེས་པ་དེ་བཤེས་ཀྱི་ཡིག་ཆེན་པོ་དང་, he became well acquainted with the Sanskrit language in India. And, in conformity with the Cashmerian characters, he taught the manner of forming the figures of the Tibetan letters, both capital and small.

ཆུ་མོ་ཀ་ལེགས་ཐུང་གི་སྒྲུབ་ཐབས་ལ་དཔེ་བཟུང་སྒྲུབ་ཏེ་བཤེས་པ་དེ་བཤེས་ཀྱི་ཡིག་ཆེན་པོ་དང་, འདི་མཁས་པ་ཀ་ལེགས་ཐུང་གི་སྒྲུབ་ཐབས་ལ་དཔེ་བཟུང་སྒྲུབ་ཏེ་བཤེས་པ་དེ་བཤེས་ཀྱི་ཡིག་ཆེན་པོ་དང་, འདི་མཁས་པ་ཀ་ལེགས་ཐུང་གི་སྒྲུབ་ཐབས་ལ་དཔེ་བཟུང་སྒྲུབ་ཏེ་བཤེས་པ་དེ་བཤེས་ཀྱི་ཡིག་ཆེན་པོ་དང་, in the time of "Kliri strong dehu t-an" (in the 8th and 9th century after Christ) the 38th king, and under his sons and grandsons, the orthodox (Buddhist) religion being propagated, that of the "Bonpo" declined.

འལ་པ་ཅན་མཁས་ཀྱི་སྒྲུབ་ཐབས་ལ་དཔེ་བཟུང་སྒྲུབ་ཏེ་བཤེས་པ་དེ་བཤེས་ཀྱི་ཡིག་ཆེན་པོ་དང་, འལ་པ་ཅན་མཁས་ཀྱི་སྒྲུབ་ཐབས་ལ་དཔེ་བཟུང་སྒྲུབ་ཏེ་བཤེས་པ་དེ་བཤེས་ཀྱི་ཡིག་ཆེན་པོ་དང་, འལ་པ་ཅན་མཁས་ཀྱི་སྒྲུབ་ཐབས་ལ་དཔེ་བཟུང་སྒྲུབ་ཏེ་བཤེས་པ་དེ་བཤེས་ཀྱི་ཡིག་ཆེན་པོ་དང་, in the time of "Ralpachen" or "Kliri de strong tsán" (in the 9th century) there were translated many volumes from Sanskrit into Tibetan, by several Indian Pandits and Tibetan Lotsawas, (interpreters, translators.)

དེ་ཆུ་མོ་ཀ་ལེགས་ཐུང་གི་སྒྲུབ་ཐབས་ལ་དཔེ་བཟུང་སྒྲུབ་ཏེ་བཤེས་པ་དེ་བཤེས་ཀྱི་ཡིག་ཆེན་པོ་དང་, འལ་པ་ཅན་མཁས་ཀྱི་སྒྲུབ་ཐབས་ལ་དཔེ་བཟུང་སྒྲུབ་ཏེ་བཤེས་པ་དེ་བཤེས་ཀྱི་ཡིག་ཆེན་པོ་དང་, འལ་པ་ཅན་མཁས་ཀྱི་སྒྲུབ་ཐབས་ལ་དཔེ་བཟུང་སྒྲུབ་ཏེ་བཤེས་པ་དེ་བཤེས་ཀྱི་ཡིག་ཆེན་པོ་དང་, afterwards (in the 10th century) Lama tarma abolished the Buddhist religion

ཡང་དེ་ཆུ་མོ་ཀ་ལེགས་ཐུང་གི་སྒྲུབ་ཐབས་ལ་དཔེ་བཟུང་སྒྲུབ་ཏེ་བཤེས་པ་དེ་བཤེས་ཀྱི་ཡིག་ཆེན་པོ་དང་, འལ་པ་ཅན་མཁས་ཀྱི་སྒྲུབ་ཐབས་ལ་དཔེ་བཟུང་སྒྲུབ་ཏེ་བཤེས་པ་དེ་བཤེས་ཀྱི་ཡིག་ཆེན་པོ་དང་, འལ་པ་ཅན་མཁས་ཀྱི་སྒྲུབ་ཐབས་ལ་དཔེ་བཟུང་སྒྲུབ་ཏེ་བཤེས་པ་དེ་བཤེས་ཀྱི་ཡིག་ཆེན་པོ་དང་, again (in the 11th century) the holy religion being revived by "Chovo Atisha" (the lord Atisha) by the Tibetan learned priest "Bromston" and by many other learned men, it was diffused (or propagated) in the whole snowy country, (Tibet)

དམ་པའི་ཚོས་ལྷན་པའི་དཔེ་བཟུང་སྒྲུབ་ཐབས་ལ་དཔེ་བཟུང་སྒྲུབ་ཏེ་བཤེས་པ་དེ་བཤེས་ཀྱི་ཡིག་ཆེན་པོ་དང་, འལ་པ་ཅན་མཁས་ཀྱི་སྒྲུབ་ཐབས་ལ་དཔེ་བཟུང་སྒྲུབ་ཏེ་བཤེས་པ་དེ་བཤེས་ཀྱི་ཡིག་ཆེན་པོ་དང་, འལ་པ་ཅན་མཁས་ཀྱི་སྒྲུབ་ཐབས་ལ་དཔེ་བཟུང་སྒྲུབ་ཏེ་བཤེས་པ་དེ་བཤེས་ཀྱི་ཡིག་ཆེན་པོ་དང་, may the holy religion remain (or continue) long. ཡང་དེ་ཆུ་མོ་ཀ་ལེགས་ཐུང་གི་སྒྲུབ་ཐབས་ལ་དཔེ་བཟུང་སྒྲུབ་ཏེ་བཤེས་པ་དེ་བཤེས་ཀྱི་ཡིག་ཆེན་པོ་དང་, འལ་པ་ཅན་མཁས་ཀྱི་སྒྲུབ་ཐབས་ལ་དཔེ་བཟུང་སྒྲུབ་ཏེ་བཤེས་པ་དེ་བཤེས་ཀྱི་ཡིག་ཆེན་པོ་དང་, འལ་པ་ཅན་མཁས་ཀྱི་སྒྲུབ་ཐབས་ལ་དཔེ་བཟུང་སྒྲུབ་ཏེ་བཤེས་པ་དེ་བཤེས་ཀྱི་ཡིག་ཆེན་པོ་དང་, may it be proclaimed (preached) in every country, to such as wish for religious instruction

Besides the works contained in the *bKah-hgyur* and *bStan-hgyur* there are a great number of books, in Tibet, under various names. To give some idea of them, we will enumerate a few, in Tibetan and English. 1, རྩིས་ཀྱི་ཆུང་, *annals, chronicle, history*. 2, བཤམ་ཆུང་, oral account, tradition, traditional history, *S. Akhyānam*. 3, ཆོས་འབྱུང་, elements (or origin and progress) of (the Buddhistic) religion. 4, རྟོགས་བརྗོད་, judicious sayings, (or memoirs, reflections, critiques, biographical notices.) 5, རྩམ་ཐེངས་ (properly emancipation or liberation), biography (of a remarkable person), legendary account. 6, ཐུངས་, a fable, tale, fiction; fabulous history. The གེ་སར་ཐུངས་, *Qésar sgrungs*, is the fabulous history (in Tibetan) of a celebrated warlike king (called *Qésar*) in the high, central, or northern part of Asia; but the time, in which he lived, the Tibetans cannot determine. 7, དེབ་ཐེངས་ or དེབ་གཏེར་, (a *defter*) register, records, annals. 8, དེབ་ཐེངས་མུ་མེད་, ancient records. 9, ཡིག་ཆེན་, or ཡིག་གཞུང་, records, annals, chronicle. 10, ཡིག་ཁྲིང་, ancient writ, chronicle. 11, བོད་ཡིག་ཆེན་, Tibetan records. 12, ལ་མུ་ཡིག་ཆེན་, records of the *Sa-kyu* sect. 13, ཐུན་ཡིག་ཆེན་, Chinese records. 14, གེ་སར་ཐུངས་འབྱུང་, very clear science, history. 15, ཐུན་འབྱུང་, royal pedigree, history of dynasties. 16, ཐུན་འབྱུང་གསལ་བཤེས་ཐེངས་, a clear mirror of royal pedigree, or history of dynasties (in Tibet). 17, ཐུན་འབྱུང་དབང་བསྐྱེད་ཆེན་པོ་, a work on royal pedigree or dynasty, called the all-bestowing tree (the *Kalpavriksha* or *Kalpa-druma* of the Indians). 18, ཐུན་ཡིག་ or བསྐྱེད་ཐུན་, written advice or instruction. 19, བསྐྱེད་ཐུན་, a hundred thousand precepts, i. e. a collection of precepts and instructions. 20, བསྐྱེད་ཆེན་, testament or last will; བསྐྱེད་ཆེན་, fragments of commandments or precepts. 21, ཡིག་ཆེན་, epistles, letters, epistolary correspondence on business. 22, བསྐྱེད་ཆེན་, a collection of praises or hymns. 23, མོན་ལམ་, prayer. 24, ཐུ་, a song; བསྐྱེད་ཐུ་, a song of praise, a hymn; མྱད་ཐུ་, a satirical song, a satire; ཐུ་འབྱུང་, a hundred thousand songs, i. e. a collection of songs. 25, བསྐྱེད་ཐུ་, chronology or calculation of some events or epochs occurring in the sacred volumes.

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Besides the works contained in the *bKah-hgyur* and *bStan-hgyur* there are a great number of books, in Tibet, under various names. To give some idea of them, we will enumerate a few, in Tibetan and English. 1, ལོ་རྒྱུས, annals, chronicle, history. 2, བཤམ་རྒྱུད, oral account, tradition, traditional history, *S. Akhyānam*. 3, ཆོས་འབྲུག, elements (or origin and progress) of (the Buddhistic) religion. 4, རྟོགས་བརྗོད, judicious sayings, (or memoirs, reflections, critiques, biographical notices.) 5, རིམ་ཐང (properly emancipation or liberation), biography (of a remarkable person), legendary account. 6, ཐུངས, a fable, tale, fiction; fabulous history. The ཇེ་སར་ཐུངས, *Qésar sgrungs*, is the fabulous history (in Tibetan) of a celebrated warlike king (called *Qésar*) in the high, central, or northern part of Asia; but the time, in which he lived, the Tibetans cannot determine. 7, དེབ་ཐེང or དེབ་གཏེར, (a *defter*) register, records, annals. 8, དེབ་ཐེང་ལྗོན་པོ་པོ, ancient records. 9, ཡིག་རྩིང, or ཡིག་གཞུང, records, annals, chronicle. 10, ཡིག་རྩིང, ancient writ, chronicle. 11, བོད་ཡིག་རྩིང, Tibetan records. 12, ལ་མུ་ཡིག་རྩིང, records of the *Su-kyu* sect. 13, ཐུན་ཡིག་རྩིང, Chinese records. 14, ཤེས་ཐུང་རབ་མཁས་པ, very clear science, history. 15, ཐུན་རབས, royal pedigree, history of dynasties. 16, ཐུན་རབས་མཁས་པ་བཤེས་པོ་པོ, a clear mirror of royal pedigree, or history of dynasties (in Tibet). 17, ཐུན་རབས་དཔལ་མཁས་པ་ལྗོན་པོ་པོ, a work on royal pedigree or dynasty, called the all-bestowing tree (the *Kalpavṛkṣa* or *Kalpa-druma* of the Indians). 18, བླང་ཡིག or བསམ་ཐུང་ཐང, written advice or instruction. 19, བསམ་ཐུང་ཐང, a hundred thousand precepts, i. e. a collection of precepts and instructions. 20, བསམ་ཐུང་ཐང, testament or last will; བསམ་ཐུང་ཐང, fragments of commandments or precepts. 21, བསམ་ཐུང་ཐང, epistles, letters, epistolary correspondence on business. 22, བསམ་ཐུང་ཐང, a collection of praises or hymns. 23, བསམ་ཐང, prayer. 24, ཐུ, a song; བསམ་ཐང, a song of praise, a hymn; བསམ་ཐང, a satirical song, a satire; ཐུ་ཐང, a hundred thousand songs, i. e. a collection of songs. 25, བསམ་ཐང, chronology or calculation of some events or epochs occurring in the sacred volumes.

## IV. CHRONOLOGICAL TABLE

§ 254. The following short account of some remarkable events, in the history of Buddhism, and in Tibet, is extracted from a work entitled *Bai'dúrya dkar-po* (བེད་དུ་རྒྱུ་པོ་དཀར་པོ་) written by sDe.srid Sangs-rgyas rgya-mtsho (ཤེ་ཤྲི་དཀར་མཆོག་མཆོག་) a regent at Lhasa (1)

He wrote at the beginning of the 12th cycle of 48 years (the Tibetans counting the beginning of the first cycle from 1026 of the Christian æra, and the present year, 1834, being the 28th year of the 14th cycle) consequently at the beginning of 1696 A. D. His table expresses the years elapsed from each event up to the time when he wrote. In the following translation, besides this mode of computation, the corresponding year of the vulgar æra, in which each event occurred, before or after Christ, has been added.

Some explanatory notes have been appended, to which reference is made from the text by the figures in brackets.

			Years elapsed up to 1696 A. D.	Year of the Chris- tian æra B C
ཨ་ཡ་ཡ་བཅོམ་ཡུལ་འདས་པ་བཟུང་པ་	From the incarnation or birth			
ནལ་, ... 2502	of bChom-ldan hdas (Shu'ka), ..	2647	962	
རལ་ཅ་བྱུང་ནལ་, ... 2570	Since he took the religious cha- racter, ...	2619	934	
ལངས་ཅུཔ་ཏེ་ཆོས་ འཛིན་དང་པོ་	Since he became Buddha, and			
བཏོན་ནལ་, ... 2572	commanded to teach his doctrine (first turned the wheel of the law),	2613	928	
ཆོ་འབྱུང་ཆེན་པོ་བཟུན་པས་མ་ཆེ་བས་	Since he displayed great prodigi- es and overcame the six Tir- thika teachers, (2) ...	2591	906	
ཐི་ཐོན་པ་དུ་ག་བཅུ་ནལ་, ... 2507	Since he taught the Kala Cha- kra (religious system), (3) ...	2567	882	
ཅུཔ་ཐི་འཛིན་པོ་གཟུང་ནལ་, ... 2555	Since he was delivered from pain (or from his death), ...	do	do.	
ཤམ་ཆུ་ལའི་ཅུཔ་པོ་ན་པ་རང་གིས་	From the time that the rtsa- rgyud (S. Mûla Tantra) was col-			
མ་རྒྱུད་བཟུང་ནལ་, .. 2555				

བོད་པ་མཉམ་པ་མྱི་དང་འོག་མ་བྱུང་		Since the beginning of the last	A. D.
ནས་,	... 277	propagation of the Buddhistic re-	
		ligion in Tibet, (18) ...	714 971
ལ་ཏི་ཤ་འབྲུངས་ནས་,	... 204	From the birth of <i>Atisha</i> , ...	705 980
འབྲུངས་ནས་,	... 242	From the birth of <i>hBrom-ston</i>	
		(or <i>Brom</i> , the teacher), ...	683 1,002
གསལ་ནས་འབྲུངས་པ་མཉམ་པ་མྱི་དང་འོག་མ་བྱུང་		Since the monastery of <i>Great</i>	
ནས་,	... 220	<i>g,Sol-nag thang</i> was founded, ...	670 1,015
མེ་མཐུང་མཆོད་པའི་འབྲུངས་པ་མྱི་དང་འོག་མ་བྱུང་		From the end of the <i>Me mkhá</i>	
ནས་,	... 247	<i>rgya mtsho</i> (or period of 403 years), ...	661 1,024
ཅུང་མཉམ་པ་མྱི་དང་འོག་མ་བྱུང་		Since the <i>Kāla Chakra</i> was	
བྱུང་པའི་འབྲུངས་ནས་,	... 250	introduced into Tibet, and since	
		the 1st year of the cycle of 60	
		years began, ...	660 1,025
མི་ལ་འཕྲུངས་ནས་,	... 252	From the birth of <i>Mi-lu-ras-pa</i> , ...	647 1,038
ལ་ཏི་ཤ་གཤེགས་པའི་འབྲུངས་ནས་,	... 232	From the decease of <i>Atisha</i> and	
འབྲུངས་ནས་,	... 232	the birth of <i>g,Lang rithung-pa</i> , ...	633 1,052
འབྲུངས་ནས་,	... 230	Since the college (or <i>vihar</i> ) of	
ནས་,	... 230	<i>Ru sgreng</i> was founded, ...	630 1,055
ལ་ཏི་ཤ་གཤེགས་པའི་འབྲུངས་ནས་,	... 229	From the birth of <i>bLo-lan</i>	
		<i>shes-rab</i> , the interpreter or trans-	
		lator, ...	628 1,037
གསལ་ནས་འབྲུངས་པ་མཉམ་པ་མྱི་དང་འོག་མ་བྱུང་		Since the monastery of <i>g,Sang</i>	
ནས་,	... 277	<i>phu</i> and that of <i>Sa-skya</i> was found-	
		ed, (19) ...	614 1,071
ལ་ཏི་ཤ་གཤེགས་པའི་འབྲུངས་ནས་,	... 204	From the birth of <i>Tugpo tha</i>	
		<i>ije</i> , ...	608 1,077
ལ་ཏི་ཤ་གཤེགས་པའི་འབྲུངས་ནས་,	... 204	Since the <i>Gra thang</i> mona-	
		tery was founded, ...	606 1,079
འབྲུངས་ནས་,	... 202	From the birth of <i>Ras-ehhung-</i>	
		<i>pa</i> , ...	603 1,082

ས་ཆེན་ཐུན་དགའ་མིང་པོ་ འབྱུངས་	404	From the birth of <i>Kun-dgah</i>	A. D.
ནལ,		<i>Snying-po</i> , the Great Sa-skyā	
		(Lama),	595 1090
ཐོ་ལྷན་ཤེལ་འཕ་ ཤོ་ཤེས་ནལ, ...	424	From the decease of <i>hLo-lan</i>	
		<i>shes-rab</i> ,	378 1107
ཕག་མོ་ཐུབ་པ་འབྱུངས་ནལ, ...	422	From the birth of <i>Phag-mo</i>	
		<i>grub-pa</i> ,	577 1103
ལྷན་མཐོང་ཐོ་ཤེས་ཤིང་འཛིན་ཐོ་མ་		Since the period of 'more-seeing'	
མཐོང་ཐོ་ཤེས་ནལ, ...	432	being finished, that of 'deep medi-	
		tation' commenced, (20)	567 1118
གཡུ་ཐག་པ་འབྱུངས་ནལ, ...	430	From the birth of <i>gYu-brag-pa</i> ,	564 1121
ལྷན་ཤི་འབྱུངས་ནལ, ...	430	From the birth of <i>Shākya Sru</i> ,	
		(21)	560 1125
མངའ་བཤམ་ཉང་འབྱུངས་ནལ, ...	447	From the birth of <i>Nyang</i> , the	
		prince or lord,	551 1134
ས་ཆེན་གཤེགས་ཤིང་ཐོ་མ་ཤེས་		From the decease of <i>Sa-chhen</i> ,	
ཐོ་ཆོས་ཤེ་བཤམ་ནལ, ...	450	(the great Sa-skyā Lama,) and	
		since the <i>Thel</i> or <i>gDan-sa thel</i>	
		monastery was founded,	529 1156
ཆེ་མོ་ཐོ་ཆོས་ཤེ་བཤམ་ནལ, ...	472	Since the monastery of <i>Tshal</i>	
		was founded,	512 1173
འབྱི་ཐང་བཤམ་ནལ, ...	406	Since the <i>hBri-gung</i> monastery	
		was founded,	508 1177
ཐག་ཐང་ཆོས་ཤེ་བཤམ་ནལ, ...	402	Since the <i>Stag-lung</i> monastery	
		was founded,	507 1178
ས་ཐུ་པཎ་ཆེན་བཤམ་ནལ, ...	404	From the birth of the Great	
		<i>Sa-skyā Pan'ditā</i> , (22)	505 1180
ཐང་ཐང་བཤམ་ནལ, ...	400	Since <i>Gung-thang</i> (a monastery)	
		was founded,	500 1185

ཁ་ཆེ་པ་ཆེན་པོ་དང་པོ་ཡེ་ཤེས་པ་	
ཀམ་པ་ལྷོ་འབྲུངས་ཀྱིས་,	... ༤༤༢
གཞིར་ཉལ་མེད་ཆོས་དབང་འབྲུངས་	
ཀྱས་,	.. ༤༧༧
མཁའ་མང་ཆོས་མེད་པ་ལྷོ་ཡེ་ཤེས་པ་	
ཡང་དཔོན་པོ་འབྲུངས་ཀྱིས་,	... ༤༧༤
	.
ཐུང་པོ་ལྷོ་ཡེ་ཤེས་ཀྱི་ཆོས་མེད་ཆོས་པ་	
ཀྱས་,	.. ༤༦༢
འཕྲོ་མཐོན་འཕགས་པ་འབྲུངས་ཀྱིས་,	༤༧༢
འཕྲོ་མཐོན་འཕགས་པ་པོ་ཡེ་ཤེས་པ་	
ཡེ་ཤེས་ཀྱི་ཆོས་པོ་ལྷོ་ཡེ་ཤེས་པ་,	... ༤༢༤
ཆོས་མཁའ་ཆོས་པོ་ཡེ་ཤེས་པ་	
པ་ལྷོ་ཡེ་ཤེས་ཀྱིས་,	༤༢༢
ཐུ་ཉལ་འབྲུངས་ཀྱིས་,	.. ༢༡༧
ཏ་ལི་ཐུང་པོ་ཡེ་ཤེས་ཀྱིས་འབྲུངས་	
ཀྱས་,	༢༤༧
ཐུ་ཉལ་ཆོས་པོ་ཡེ་ཤེས་ཀྱིས་འབྲུངས་པ་	ཏ་ལི་པོ་
ཐུ་ཉལ་ཀྱི་ཆོས་པོ་ཡེ་ཤེས་ཀྱིས་,	.. ༢༢༤
ཐུ་ཉལ་པོ་ཡེ་ཤེས་ཀྱིས་,	༢༢༦
ཐུང་པོ་ཡེ་ཤེས་ཀྱིས་,	... ༢༢༠

Since the great Cashmirian		A D
Pan'dití ( <i>Shakya Sri</i> ) arrived in		
Tibet. And since <i>Karma Pakshi</i>		
was born,	483	1202 °
From the birth of <i>gTer-ston</i>		
<i>Guru chhos-dwang</i> (the prince of		
religion, the <i>Lama</i> teaching		
hidden treasures),	... 475	1210
Since the <i>gLang-thang</i> mo-		
nastery was founded, and since		
<i>rGyel-la yang dgonpa</i> was		
born,	.. 474	1211
Since the two monasteries at		
<i>Byang</i> (Chang) and at <i>rDor</i>		
were founded,	.. 462	1213
From the birth of <i>hGro</i>		
<i>mgon lphags-pa</i> ,	.. 452	1233
Since (as before) he became		
the Master of the whole Tibet,	434	1251
Since the <i>Chhos-lung ts'hogs-</i>		
<i>pa</i> monastery was founded,	432	1253
From the birth of <i>Bu-ston</i> ,	397	1288
From the birth of <i>Tu si byang</i>		
<i>chhub rgyal mtshan</i> ,	385	1300
From the birth of <i>Theg chhen</i>		
<i>chhos rgyal</i> , and since <i>Tasi</i> be-		
came the Master of Tibet,	... 338	1347
Since the <i>rTses-thang</i> monas-		
tory was founded,	.. 336	1349
From the incarnation (or		
birth) of <i>Tsong khapa</i> , (23)	.. 330	1355



ཐང་སྟོང་ཐུག་པོ་འབྱུངས་ནས་, .. 202	From the birth of <i>Thang stong</i> <i>rgyal-po</i> , .. 302	A D. 1383
དཔེ་འབྲས་ཐུག་པོ་འབྱུངས་ནས་, ... 206	From the birth of <i>dGe-hdum</i> <i>grub-pa</i> , (24) ... 296	1389
ལོ་ཆེན་ཤེས་པ་འཇམ་འཛིན་འབྱུངས་ནས་, 212	From the birth of <i>Shes-rab</i> <i>rin-chen</i> , the great <i>Lot-sān</i> , (translator or interpreter,) ... 282	1403
ཆོང་ཁ་པ་ཆེན་པོས་སྟོན་ལམ་ཆེན་མོ་ གཞུགས་པའི་དགའ་ལྷན་གསལ་ནས་, ... 214	Since the great <i>Tsong-kha-pa</i> established the feast of the great supplication or prayer (to be yearly celebrated at <i>Lacsa</i> ); and since he founded the <i>dGa-ldan</i> monastery, .. 278	1407
འཇམ་དབང་ལྷ་ཆོས་རྒྱལ་པོས་འབྱུངས་ ཐུག་པོ་འབྱུངས་པའི་ལམ་པ་མཐོང་བ་དོན་ ལྷན་འབྱུངས་ནས་, ... 217	From the foundation of the <i>hBras-spungs</i> monastery (or con- vent by <i>lyam-dTyangs chhos rjé</i> ; and from the birth of <i>Karmapa</i> <i>mThong-va don ldan</i> , .. 271	1411
ཐུགས་ཆེན་ཆོས་རྒྱལ་པོ་འཛིན་པའི་ ལམ་པ་ཆོང་ཁ་པ་གཤེགས་པའི་དམ་ འཛིན་ཆེན་དགའ་ལྷན་ཁྱེད་པའི་ལམ་པ་ནས་, ... 224	Since the foundation of the <i>Sīra</i> monastery, by <i>Nyam chhen</i> <i>chhos rjé</i> . The death of the Rev. <i>Tsong-kha-pa</i> ; and since <i>Dar-</i> <i>ma rin chhen</i> succeeded to the chair at <i>dGa-h-dan</i> , .. 263	1417
གཡང་ལྷན་མཁའ་ལྷོ་ཆོས་ལྷོ་གསལ་ ནས་, ... 226	Since the <i>gSang sñags mkhar</i> monastery was founded, ... 266	1419
ཆས་ཞབས་ཤོར་བཟང་ཐུ་མཚོ་འབྱུངས་ ནས་, ... 228	From the birth of <i>Dus zhab</i> <i>nor bzong rgya mts'ho</i> , .. 261	1421
ས་ཐུ་ཤོར་ལྷོ་ཆོས་ལྷོ་གསལ་ནས་, ... 244	Since the <i>Nor</i> monastery was founded by those of the <i>Sa-shya</i> sect, ... 238	1422

དམེ་ལེགས་དཔལ་ལྷན་དགའ་ལྷན་ཁྱིམ་		Since dGé-legs dpal-ldan, suc-	A.D
ཐོབས་ནས,	... 245	ceeded to the chair at dGah-	
		ldan,	256 1429
རྩ་ལེན་དཀྱིལ་མེ་མདའ་ནས,	... 242	Since the Nálenda monastery	
		was founded,	252 1433
ཆབ་མདོ་ཐུགས་སྦྱང་མདའ་ནས,	... 240	Since the Chhab mdo byams	
		gling monastery was founded,	250 1435
ཞ་ལུ་ལེགས་པ་རྒྱལ་མཚན་དགའ་ལྷན་		Since Zhu-lu legs-pa rgyal-	
ཁྱིམ་ཐོབས་ནས,	... 238	mtshan succeeded to the chair	
		at dGah-ldan,	249 1436
དཔལ་ལྷན་ཆོས་མེ་མཚན་རྟེན་པ་མཚན་ལས་		Since the dPal-hkhor monas-	
ནས,	... 236	tery's mekhod-rten (S. Chaitya,	
		a shrine or fane), was built,	248 1437
ལོ་རྒྱུ་མཚན་ལྷན་པུང་པོ་ལྟུང་ས་		Since the birth of Lo-tsáva	
ནས,	... 235	chhos skyong bzang-po,	246 1439
ལྷན་མཚན་པ་དགའ་ལྷན་པུང་པོ་ལྟུང་ས་		Since the astronomical work	
ནས་ཆོས་ལྷན་པུང་པོ་ལྟུང་ས་པ་མཚན་		titled Pad-dkar zhal lung was	
ལོ་རྒྱུ་མཚན་ལྷན་པུང་པོ་ལྟུང་ས་		written by Phug pa pa, &c. to as-	
ལྷན་པུང་པོ་ལྟུང་ས་པུང་པོ་ལྟུང་ས་		certain the lunations and the five	
ནས,	... 234	planets. Since chhos rGyal, the	
		great Lo-tsáva was born; and	
		since dGé-ldun grub founded	
		the monastery, called bkra-shis	
		lhun-po,	240 1415
ལྷན་པུང་པོ་ལྟུང་ས་ཆོས་མེ་མདའ་		Since the hBras-yul skyed	
ནས,	... 233	tshal monastery was founded,	238 1417
མོ་ལོ་ཆོས་ལྷན་པུང་པོ་ལྟུང་ས་		Since bLo-gros chhos skyong	
ཐོབས་ནས,	... 232	succeeded to the chair at dGah-	
		ldan,	237 1418
པ་ལོ་ཆོས་ལྷན་དགའ་ལྷན་ཁྱིམ་		Since Ba sochhos rGyan succeed-	
ཐོབས་ནས,	... 228	ed to the chair at dGah ldan,	221 1461

མོང་དགའ་ཆོས་ལྷེ་བཟའ་ནལ་, ...	222	Since the <i>Gang dkar</i> monastery was founded, ...	223	A.D. 1462
གསེང་མདོག་ཅན་ལྷེ་ཆོས་ལྷེ་བཟའ་ནལ་, ...	275	Since the <i>gSer-mdog-chen</i> monastery was founded, ...	218	1467
ཐུམ་སེ་མྱིང་ཆོས་ལྷེ་བཟའ་ནལ་, ...	274	Since the <i>Byams-g,ling</i> monastery was founded, ...	215	1470
ཐོ་བོ་པ་བཟའ་པ་དགའ་མཁའ་ལྷེ་, ...	272	Since <i>bLo-gros bitan-pa</i> succeeded to the chair at <i>dGah-ldan</i> , ...	214	1471
དགའ་འཕེལ་ཐུབ་པ་དགའ་མཁའ་ནལ་, ...	272	From the decease of <i>dGt-hdun grub</i> , ...	212	1473
དགའ་འཕེལ་ཐུ་མཚོ་པོ་ལྷུ་མལ་ནལ་, ...	277	From the birth (incarnation) of <i>dGt-hdun 1gya-mtsho</i> , (25) ...	211	1474
རྩམ་ག་ཐུབ་པ་ལྷུ་མལ་ནལ་, ...	200	Since the <i>rTu-nag thub bstan-1nam 1gyal</i> monastery was founded, ...	209	1476
མོན་ལམ་དཔལ་དགའ་ལྷུ་ལྷེ་, ...	202	Since <i>sMon-lam dpal</i> succeeded to the chair at <i>dGah-ldan</i> , ...	207	1478
ཆོས་ཆོས་འབྲུང་ནལ་, ...	754	From the birth of <i>Tshar-chen</i> , ...	185	1500
ཆོས་འཕེལ་ཐུབ་པ་དགའ་མཁའ་ནལ་, ...	725	Since the <i>Chkhas-hkhor rGyal</i> monastery was founded, ...	178	1507
མཁའ་ཐུབ་དཔལ་ལྷེ་མེད་མོ་འབྲུང་ནལ་, ...	740	From the birth of <i>mKhas grub dpal-gyi Señge</i> , ...	150	1535
དགའ་འཕེལ་ཐུ་མཚོ་པོ་ལྷུ་མལ་ནལ་, ...	724	From the decease of <i>dGt-hdun 1gya-mtsho</i> , ...	145	1540
པཔོ་དཔལ་ལྷེ་མཚོ་འབྲུང་ནལ་, ...	722	From the birth of <i>bSod-nams 1gya-mtsho</i> , (25) ...	141	1541
ཨ་ཕ་ཐུབ་པོ་ལྷེ་པོ་ལྷུ་མལ་ནལ་, ...	770	Since he was invited by <i>Altun khan</i> (a Mongol prince), ...	110	1575
ཆོས་འཕེལ་ཐུབ་པ་དགའ་མཁའ་ནལ་, ...	700	Since he erected (or built) the <i>Chkhas hkhor g,ling</i> monastery, ...	109	1570

བསྟོན་མཁའ་མཚོ་གཤེད་ལ་ལུ་... 44	From the decease of bSod-	A.D
ཙཱ་ཀཱ་ཅི་མཚོ་བཏུམས་ལུ་... 45	nam rgya-mtsho, ... 99	1586
ཙཱ་ཀཱ་ཅི་མཚོ་གཤེད་ལ་ལུ་... 47	From the birth (incarnation)	
	of Yon-tan rgya-mtsho, (25) ... 93	1587
	From the demise of Yon-tan	
	rgya-mtsho, ... 71	1614
ངག་དབང་ཐུ་བཟང་ཅི་མཚོ་བཏུམས་	From the incarnation of Ngag	
ལུ་... 10	drang blo bzang rgya-mtsho, (25) 70	1615
དང་འཇིག་ཐུ་མ་པ་ཤེད་ལ་ལུ་1 རྒྱུ་	Since the period of deep me-	
ཤིམས་ཐུ་མ་པ་ཤེད་ལུ་... 42	ditation being finished, that of,	
	morality (or good moral con-	
	duct) was begun, see note, (10)... 67	1618
རྩ་བ་ཐུང་བཟུང་གི་པའི་ཤོག་མར་	Since, in the beginning of the	
རྩེད་ལ་ཐུ་ལེང་གི་ཤིང་ཐེབས་ལུ་... 40	eleventh cycle, Rigs-ldan Señge	
	succeeded to the chair (at dGa-	
	ldan), ... 60	1625
བཏུམས་འཇིག་མཚོ་ལེན་པོ་ཅི་ལ་པོ་རྩ་	Since bStan-hdzin chhön rgyel	
ཐུང་ལུ་... 43	became the king of Tibet, ... 46	1639
ངག་དབང་ཐུ་བཟང་ཅི་མཚོ་པོ་ལོ་ཤེད་ལུ་	Since Ngag drang blo bzang	
ཙཱ་ཀཱ་ཅི་པོ་ལོ་རྩ་ཐུང་ལུ་... 44	rgya-mtsho became the master of	
	the whole of Tibet, ... 45	1640
པོ་ལོ་ལྷ་པོ་ལེན་པོ་ལུ་ལུ་... 42	Since he founded the Potala	
	(residence), (25) ... 42	1643
ངག་དབང་ཐུ་བཟང་ཅི་མཚོ་ཅི་ལུ་	Since Ngag-drang blo bzang	
ཅི་ལེབས་ལུ་... 44	rgya-mtsho went to (arrived in)	
	China, (26) ... 33	1650
ཐུང་པོ་ལོ་ལེན་པོ་ལེབས་ལུ་... 40	Since he again returned to	
	(arrived in) Tibet, ... 31	1651

དེ་ནས་ལོ་ལྔ་པ་ལྷན་པ་ལྷན་པ་  
 བཟ་མཁོ་པ་ལྷན་པ་ལྷན་པ་  
 མོ་ལོ་ལྷན་པ་ལྷན་པ་ལྷན་པ་  
 མཛོད་དེ་ལྷན་པ་

Thence thirty-four years be-  
 ing elapsed, in the beginning of  
 the twelfth cycle, in the year,  
 (called in Sans. *Prabhava*, (in  
 Tibetan) *Me-mo Yos*, (this) *Bai-  
 'durya dkarpolu rtsis dzhi*  
 (ground work on computation)  
 was written,

A. D

... 0 1686

#### NOTES TO THE CHRONOLOGICAL TABLE

(1) For the character of this regent (མེ་ཁྱིར་, vulg. *Tsiré*) see the *Alphabetum Tibetanum* by the P. Georgi. He was both a fine scholar and a great politician. He wrote several excellent works, as the *Baidurya snon po* (བེ་ལྷན་པ་ལྷན་པ་) on medicine, which is the best commentary on the *rGyud sdé bzhi* (རྒྱུད་མེ་ལྷན་པ་) a large volume, translated from the Sanscrit. This work has not been introduced either into the *Kal gyur* or the *Stan gyur* compilation, the contents of both which, in an English translation, I have had the honour to present to the Asiatic Society, through Mr. H. H. Wilson. This author compiled the *Baidurya Karpo*, a work on Astronomy, Astrology, &c. (from which the present Chronological Table has been taken, from the *Padkar Zhal lung* (པད་ཀར་ལྷན་པ་) a work written by *Phug pa pa mkhas dvang lhaug rug rgya mtsho*, and *Nor bzang rgya mtsho* (ནོར་བཙན་རྒྱལ་མཚོ་) the 5th of the great Lamas, that are now styled, *rGyelsa Rim po chhé* (རྒྱལ་པོ་ཤེ་པོ་ཆེ་), his precious (or holy) Majesty," or as some call them "*Dalai Lama*" The Dalai Lama, upon an invitation to Peking from the first Emperor of those Manchus who had

conquered China in 1644, paid a visit to that country, in 1650 His ambition had been gratified with the kingdom of Tibet, as a donation to him from that Mogol prince, who had conquered it in 1640, afterwards the Manchus endeavoured to acquire influence in the country through him, which brought so many calamities over Tibet, that the regent had good reason for concealing his death, and thus delivering the kingdom from a continuance of the pernicious domination of the Hierarchy.

(2) At the first rise of Buddhism in Central India, the great antagonists of that doctrine are styled in the Buddhistic works, *Tir-thi kas* or *Tir tha ka ras*, in Sans. *Mu stegs-chen* or *Mu stegs-pa*, in Tib རྒྱལ་ཁབ་ཤིན་ཏུ་ཤིན་པ་, a Determinist) *SHA'KYA* and his followers are frequently stated in the *Dulva*, and else where, to have had many disputes with them They are represented to have been indecent in their dress, and grossly atheistic in their principles See the beginning of the first volume of the *Dulva*, in the *Kah gyur*

(3) The *Kāla Chakra*, religious system, to which so many volumes of the *Stan gyur* and other works are devoted is not mentioned in the really ancient Buddhistic works of India, with the exception of one This system in fact was first introduced into India towards the end of the tenth century (in 965), and afterwards, via Kashmir into Tibet See Journal As Soc of Bengal, vol u p 57.

(4) The *Kāla Chakra* doctrine of *Adibuddha* was delivered by *SHA'KYA*, in his 80th year, at *Shri Dhanya kataka*, (*Cuttak in Orissa*) called in Tib *dPal ldan hBras spungs* (འཕགས་ལྷན་གྲུབ་སྤངས་, "the noble city, called accumulated rice,") upon the request of *zla bzang* (འབྲས་བུ་པོ་, pron vulg. *Dā-ang* or *Dara Zungpo*, S Chandra Bhadra (or Soma Bhadra) a king of *Shambha la*, a fabulous country or city in the north beyond the *Jaxartes*, who in his 99th year visited *SHA'KYA* there in a miraculous manner Upon his return home, he compiled in the course of the next year, the *rTsa rgyud* (རྩ་རྒྱུད་, S *Mula Tantra*), in accordance with what he had heard from *SHA'KYA*, and two years afterwards he died This work is the source of all the subsequent voluminous compilations, increased modifications and interpolations In the *Mula Tantra*, *SHA'KYA* foretells to *Dazang* 25 kings, who will successively reign at *Shambhala*, each for a hundred years The six first of them are called *Chhos kyi rgyel-po* (ཆོས་ཀྱི་རྒྱལ་པོ་, S *Dharma Raja* a religious king or patron of religion) and the others are styled *Rigs lden*, S *Kulika*, 'the Noble or Illustrious' He foretells also that after 600 years from that date, (or of that of his death) *Rigs lden Grags pa* (རྩིས་ཀྱི་ལྷན་གྲུབ་པ་, S *Kulika Kirti*, 'the celebrated noble one,' (the Epiphanes of the Greeks) will succeed to the throne at *Shambhala*, and that 800 years afterward, the *kla klo* ལྷན་ལྷན་ vulg. *Lalo*, S *Mlechha*, or *Muhammadan* religion, will rise at *Makha* (Mecca) There are in the subsequent interpolated and greatly increased compilation many stories on the rise, destructive progress, and final decline of *Muhammadanism* and the glorious re-establishment of Buddhism in

the north. It would be interesting to ascertain how the doctrine taught at *Cuttack* in *Orissa*, was brought beyond the *Jaxartes* to *Shambhala* or what reason the Buddhists had for inventing this story.

Since in the *Mula Tantra* (མུ་ཏྲ་ན་) *SHA'KIA* explicitly declares, in the prophetic form that the above mentioned *Rigs ldar Gags pa*, &c., will be of his own *Shakya* race, and of the nation of *Dazang*, the natural interpretation is that they both were of the Scythian nation, or of the Sacerdotal of the ancients. Two of the principal slokas, touching upon this important historical point, are here inserted in Tibetan, verbatim as they have been quoted from the *རྩ་རྒྱུད་ rTsa rgyud*, by *Sureshamati*, in the same work from which the 13 dates for the death of *Shakya* have been taken. See *Sureshamati's* བཤྭ་ན་རྩིས་, &c ལྷ་བཞུང་, མ་པའི་ཐྱིད་ལམ་ ། བཅོམ་ལྷན་ལོ་སྤྱི་བཤྭ་ན་རྩིས་ །

ཨ ། ལོ་འདི་ནས་ནི་རྒྱལ་བཞུང་ལོ་འདི་ ། རབ་ལྷན་ལོ་སྤྱི་བཤྭ་ན་རྩིས་ །  
 ལེས་པ་ལྷན་ལོ་སྤྱི་བཤྭ་ན་རྩིས་ ། ལེས་པ་ལྷན་ལོ་སྤྱི་བཤྭ་ན་རྩིས་ །  
 ལོ་འདི་ལོ་སྤྱི་བཤྭ་ན་རྩིས་ ། ལེས་པ་ལྷན་ལོ་སྤྱི་བཤྭ་ན་རྩིས་ །  
 ལོ་འདི་ལོ་སྤྱི་བཤྭ་ན་རྩིས་ ། ལེས་པ་ལྷན་ལོ་སྤྱི་བཤྭ་ན་རྩིས་ །

#### Literal Translation

\*From this year, after 600 years, for the maturation of the hermits, (S *Ris'his or of religious persons*) will be born, at *Shambhala* *hJam dnyangs mi bdag Gags pa*, (a king, or lord of men) called the celebrated one (an incarnation of) *Manjyu Ghos'ha*, (he with a sweet voice) The lady (Tib *sgrol ma*, Sans *Tará*) of this (king) is (or will be called) the great goddess (*Umá* : i.e. an incarnation of that goddess), his son or the young prince is (or will) (be an incarnation of) *Pad hdsin hyig rten dngan* (S *Padmapani Lokeshvara*) "the lord of the world, holding a lotus in his hand," they will be born in my own *Shakya* race, and in your own nation, *Dazang* !

(5) This is the first record of *Padma Sambhava's* incarnation, who, in the 8th century after Christ, was again born, in a miraculous manner, out of a lotus or water-lily, at *O'dheyana* in the western part of India as a celebrated *Guru*. Upon an invitation by *Khrisrong d'zhu tsan* the king of Tibet, and a great patron of Buddhism he visited that country in the beginning of the 9th century, and remained there for many years, he wrote several works, that are still extant under his name. His memory is greatly respected in the present day by the Tibetans who call him *Urgyen Rinpoche* (ཡུ་རྒྱེ་འུ་པོ་ཅེ་) and the most ancient religious sect in Tibet, after his name, is called *Urgyenpa* (ཡུ་རྒྱེ་པ་) followers of *Urgyen*.

(6) This *hjam dnyangs*, (ལྷ་མོ་དཔལ་, S *Manjyu Ghos ha*, "sweet voice,") is the same with *hjam dpal*, (ལྷ་མོ་དཔལ་ S *Manjyu Sri* "the mild noble one") He is a metaphorical personage, a pattern or beau ideal of wisdom, also a spiritual son of *Shakya*.

(7) *Lu'grub*, (ལུ་གུབ་, S *Nāgarjuna*, that forms or makes perfect the *Nagas* or the serpent race)

is a real personage, born 400 years after the death of Shákya, from Brahman parents, in the country of *Beta* or in *Bidarbha*. He turned Buddhist, and was educated in central India, in the *Nalanda* convent. He was a spiritual son of *Manjusri*, the God of Wisdom. The first philosophical system of Buddhism is attributed to him. He is respected as a second rGyelwa, (རྗེ་པ་ལ་ S *Jina*), he is the founder or parent of the *Madhyamika* philosophy. There are many works, under his name, in the *Stan gyar* upon several subjects.

(8) For *Rigs-lдан Grags-pa*, (རྟོགས་ལྷན་གྲགས་པ་) see note 4.

(9) *Thothori* is stated, in the *rGyels gsat tshi mé-long*, (རྗེ་པ་ལ་གསལ་བའི་མེ་ལོང་, "a clear mirror of royal pedigree," a historical work,) to have reigned 500 years after *gNya khri tsan po*, (གཤམ་ཁྱི་ཙན་པོ་, the first king of Tibet, who originated from the *Shákya Lutsabyi* race at *Vaishdli*, (Tib. Yangs pa-chan, ཡངས་པ་ཙན་, the ample city,) the modern Allahabad, or the ancient *Prayága*. He kept his residence at *Yambu lha*, (or bla) *-gang*, ཡམ་བུ་རྒྱ་ (or བ་མ་རྒྱ་), where there are still some plastic images of the ancient kings with some other antiquities. Under his reign, there fell a chest from heaven, containing a small volume of a religious tract on Buddhism, (part of the *Kah-gyur*), a holy shrine, and some other sacred things. No one could read the volume, but a voice was heard from heaven that after so many generations (in the 7th century) the contents should be made known. The king paid every respect to that heavenly gift, and, by its blissful influence, he lived 120 years.

(10) The duration of the doctrine or religion established by Shákya is differently stated in different works of the sacred volumes. As for instance, 500, 1,000, 1,500, 2,000, 2,500, 3,000, and 5,000 years. The first (500) has been applied by some to the time of *Kaniska*, 400—500 after the death of Shákya, when the Buddhists had separated themselves into 18 sects, under four principal divisions, when there arose among them many disputes about various points, and when there was made a third compilation of the Buddhistic doctrine. The last (5,000 years) is according to the speculation of *Dans'hta Séna*, and other Indian Buddhistic writers, in the *Stan gyur* volumes, in the 8th, 9th, &c centuries. They calculated the duration of the Buddhistic religion thus.

1. འཕགས་ཐུན་པ་ or འཕགས་ཐུན་པ་, *hBras buhi bstan pa*, or *hBras buhi dus*, the time of the wonderful effects of the doctrine for immediately becoming perfect or possessed of supernatural powers. This period of 1,500 years commenced with the death of Shákya, and was again divided into three smaller ones, each of 500 years, according to the three different degrees of perfection. In the first period, upon hearing his doctrine, some became immediately possessed of superhuman powers, or overcame the enemy, became a *dGra bChom pa*, དག་པ་རྩམ་པ་, S. *Arhan*. In the second, many, though less perfect proceeded unhindered in



their course to perfection so as not to turn out of the right way, i. e. they became *phyir mihongia*, ཕྱིར་མི་འོང་པ་ *S Anagāmi*, that turns not out of his commenced race or course. In the third, though less perfect, yet there were many that entered into the stream, i. e. became *rGyun du zluḡs pa* རྒྱལ་ཏུ་ལྷུགས་པ་, *S Shrota panna*, one that has entered the stream (that will carry him through life to felicity)

2 རྒྱལ་པའི་བཟུམ་པ་ or རྒྱལ་པའི་རྩལ་, *sGrub paḥi bStan pa*, or *sGrub paḥi dus*, that period of the Buddhistic doctrine, in which yet many make great exertions to arrive at perfection. This period contains again 1,500 years, and is divided into three smaller ones, each of 500 years, according to the three diminishing degrees of diligent application. They are called ལྷལ་མཐོང་འདིང་གེ་འཛིན་དང་འཇུག་ཀྱི་སྒོམ་པ་, *lag mthong, ting gé hdsin dang, tshul khrims kyī sgom pa*, the exercise or practice 1, of high speculation, 2, of deep meditation, and 3, of good moral conduct

3. ལུང་གི་རྩལ་, *Lung gi dus*, i. e. that period of 1,500 years of the Buddhistic doctrine, in which the sacred volumes are yet read and explained, though the precepts which they contain are little followed. This period, according to the contents of those books, (read or studied in each respected period,) is sub divided into the following three 1, མདོ་ན་པ་ 2, མདོ་མེད་ 3, འཕགས་པ་གཟུགས་ལུང་གི་རྩལ་, 1, *mÑon pa*, 2, *mDo, sdé*, 3, *hDul ta gsum Lung gi dus* i. e. 1, the period in which the metaphysical works are studied, 2, in which the *Sutras* or common aphorisms, and 3, in which only books on the discipline of the religious men, and on the rites and ceremonies are read

4 རྟགས་ཅིམ་འཛིན་པའི་རྩལ་, *rTags tsam hdsin paḥi dus*, that period of 500 years, in which though learning and good morals have declined yet some signs of the Buddhistic religion are still to be found, as the dress of priests, holy shrines, relics, offerings, and pilgrimages to holy places

1

(11) This pretended king's arrival at *Shambhala*, in 622, has some coincidence with *Yezdeyrd*, the Persian king's taking refuge in the same country, for it is affirmed, that this prince, upon the fall of *Seleucia*, and the conquest of Persia by the Arabs, in 636 retired into *Transoxana* or *Ferghana*

(12) How these terms *mā, mkhañ, rgya mtsho* express the number of 403 years is explained in p 155 of this Appendix. If we add these 403 years to 622, the first year of the *Hegira*, we have exactly the year 1025, whence with 1026 commences the first year of the cycle of 60 years of the Tibetans

(13) *Srong tsan Gambo* is the most celebrated king of the Tibetans on account of his long and mild administration, his political wisdom, and of his having first laid the foundation of Buddhism in Tibet. In the

*Mani kabum*, (མ་ནི་བཀའ་འབྲུག་, *ma n'i bkah hbum*, "a hundred thousand precious commandments," a historical work attributed to him, there are detailed accounts respecting Buddhism, and its introduction into Tibet, the circumstances of his marriages with the two princesses, first of Nepal, and afterwards of China, and of the religious establishments made by those ladies, and by himself

(14) *Kongjo* or *Kongcho* is the name of that Chinese princess, whom *Srong tsan Gambo* had married. In the *Mani kabum* it is told, that, when this Tibetan king sent his plenipotentiary (called *bLo n mGar* བློན་མགར་) to China to demand the hand of that princess, he met the envoys of several foreign princes arrived there for the same purpose. The princess' father desired that she should be married to the king of *Magadha*, the religious king in India. Her mother preferred the *Tuyik* (Persian) prince, the wealthy king of the West. Her brother commended the prince of the *Hors* (Turks), but she by her own accord wished to be married with *Qésar*, (ཐེ་ལྷ་, *Gé-ar*) the warlike king of the North. The envoy of the Tibetan king at last succeeded in obtaining the princess by address.

(15) This college (*Bihar* or *Vihar*) was built by that princess, whom *Srong tsan Gambo* had married from *Népal*. She on account of her being first married (or having first passed the lintel or threshold) pretended to have precedence before the Chinese princess. There were many disputes between them.

(16) *Khri srong dëhu tsan* was an excellent king, he made many useful regulations and having invited into Tibet *Shanta razita*, (in Tib. *Zhuvah hisho*, ཤིན་པ་འཛིན་) but vulg. called *Bodhisato*, a learned man of *Bengal* and upon the recommendation of this *Pandit*, also the great *Guru Padma Sambhava*, པད་འབྲུག་ vulg. *Padjung*, he permanently fixed the Buddhist religion by founding *Samyé*, (བཤེན་པ་ལྷ་, *b'am ya'*) and other convents and colleges, by establishing a religious order with munificent endowments and by making arrangements for the translation of Sanskrit works, by Indian *Pandits* and Tibetan *Lotsüds*, (interpreters or translators) whom he caused to be fully instructed in Sanskrit. In the 8th and 9th centuries, under this king, and his sons *Muné tsanpo* and *Mutik tsanpo* and his grand-sons, *Khri dé srong tsan* *Khri ral* or *Ralpathen*, this religion greatly flourished till in the beginning of the 10th century *Lang darma* oppressed, and endeavoured entirely to abolish it, for which reason he was murdered by a priest.

(17) For the *Aála Chakra*, (Dus Akhor, ཏུས་འཁོར་) see note (3) also (4)

(18) There are two periods of the propagation of Buddhism in Tibet, called the anterior and the posterior, that began with *Srong tsang Gambo*, in the 7th century, and lasted till the end of the 10th, thus

commenced with the eleventh century, and still continues. In the first period there were no different religious sects. They who still keep the ancient rites and ceremonies, and have some peculiar manual or symbolical works of that age, are now called, in the Tibetan, *Nyigmapa*, (ཉིག་མ་པ།) a follower of the ancient Buddhist religion, or *Urgyenpa*, a disciple of *Urgyen* or *Padma sambhata*, and they are very numerous, especially in those parts of Tibet that lie near to Népal and other parts of India. In the second (or posterior) period, in the 11th century, in the time of *Atisha*, (called by the Tibetans *Joi o* or *Choi o Atisha*, the lord *Atisha*), a learned man of Bengal, by the endeavours of *Bromston* and some other zealous and learned Tibetan religious persons, Buddhism, that had been nearly abolished in the 10th century, commenced again to revive in Tibet. This celebrated *Pandit*, upon repeated invitations, at last visited that snowy country, going first to *Gugé* in *Nari*, (བྱ་གེ་ཀླུ་མཚོ་རྒྱུ་མཚོ།) and afterwards to *Ulsang*, where he remained till his death, in 1052. *Bromston*, his pupil, founded the *Rareng* (ར་རྟེན་ Ra sgreng) monastery (still existing), and with him originated the *Kadampa* sect, from which afterwards issued that of *Gélukpa* by *Tsonkhapa*. About this time there arose several religious sects, in Tibet, for the names of which see p 175 of the Grammar. And for the date of the foundation of several monasteries or convents, see the preceding Chronological Table.

(19) The *Sa skya* monastery and residence, in the province of *Tsang* (བར་བློ་བཟང་པོ།) founded in 1071, is now also celebrated for its library of ancient works in Sanskrit and Tibetan. We will make hereafter no remarks on the birth or death of any religious person or *Lama* here recorded, or on the foundation of any convent or monastery, they will occur frequently in the following pages. It is sufficient to have given here their names in Tibetan and Roman character, with the corresponding Christian dates.

(20) For this term, see note (10)

(21) *Shdkya Shri*, a celebrated *Pandit* of *Cashmir*, who, in the beginning of the 13th century, about the time of Mahammed Gori's conquests, was in Central India, but afterwards retired to Tibet. He remained there, wrote several works, and assisted the Tibetans in the translation of Sanskrit books.

(22) This is the celebrated *Sa skya Pandit*, of whom there are many works. He, and his successor (a nephew) *Grogon phags-pa* (རྒྱོ་མ་ཐོག་པ་པཎ་པཎ་པ།) were greatly patronized by the Emperors of the Mongol dynasty, especially by *Kublai Khan* who granted the whole country of Tibet to *Phags pa*.

(23) *Tsonkhapa* (called also *blo bzang grags pañ dpal* ལྷོ་བཟང་གྲགས་པ་འཕྲིན་པ།, *S Svamti kirti shri*) is greatly respected by the Tibetans and Mongols, especially by the *Gelukpa* sect, of which he is the founder. There are many of his works extant, the most celebrated is that of *Lam rim chikhenno*, (ལམ་རིམ་ཆེན་པོ།) "the large work on the gradual way to perfection". The great feast of general prayers, or supplication established by him, is still yearly celebrated at *Lassa*, in the 15 first days of the new year, (commonly in February with

the new moon ) There are in the *Galdan* monastery, founded by him, now about 2 000 religious persons, and to the chair still continue to succeed the most learned doctors, from the *Sé-ra* or *Braspung* monasteries, under the title of *mkhaa po*, (མཁའ་པོ་; S *Upādhyāya*) a principal or abbot

(24) *dGé hñun grub*, is a celebrated Lama, who founded the great convent of *Tishi lhun po* (བུ་ཤི་ལུ་པོ་, *bkra shis lhun po*), where now also there reside about 2 000 religious persons. He is the first of the Tibetan Lamas, to whom this title *rGyelwa* (རྟེན་པ་, S *Jina*) has been applied. The present great Lama of Lasa, *Tshul khrims rgya mtsho* (ཤུལ་ཁྲིམས་རྟེན་པ་མཚོ་, "an ocean of morality") is the 10th among those *rGyelwas* whom the Mongols and some Europeans call also *Dalai Lamas*.

(25) *dGé hñun rgya mtsho* is the second among those Lamas styled *rGyelwa*. The names of the others, down to the present Great Lama at Lasa, are as follows, 3, *bsod nams rgya mtsho*, (བསོད་ནམས་རྟེན་པ་མཚོ་), who upon an invitation by *Altun Khan*, a Mongol prince, visited him, 4, *Yon tan rgya mtsho*, (ཡོན་ཏན་རྟེན་པ་མཚོ་), 5, *Nag dang blo bzang rgya mtsho*, (ངག་དབང་བློ་བཟང་རྟེན་པ་མཚོ་) This is that Great Lama, who in 1640, founded the hierarchy of the Dalai Lamas, at Lasa (four years before the conquest of China by the Manchus). It was upon the solicitation of this ambitious man that a Mongol prince conquered Tibet and afterwards made a present of it to him. The ancient palace of the kings of Tibet upon the *Red Hill* or *mountain*, (*dmar po ri*, དམར་པོ་རི་, *ri*), an eminence near Lasa, was now rebuilt increased with many buildings for a religious establishment, and converted into a residence of the *rGyelwa Rin po chhe*, (རྟེན་པ་རིན་པོ་ཆེ་; *His precious Majesty*), and was called *Potala* from the name of an ancient city, on an eminence, at the mouth of the Indus, (called in Tib. རྩ་ལུ་རྩེ་, *Gru hñin*, "a receiver of boats or ships, a harbour," which is a literal translation of the Sanskrit *Potala*, now called *Tata* or *Tatta*), where was the residence of *Chenresi* (ཡུ་ཤི་རྩ་ལྷ་མོ་, *spyan ras gzug tsang phyug*, S *Avalokiteśvara*) the great patron saint of the Tibetans, and whence he is believed to have visited Tibet.

(26) For his visit to China, see note 1. After the death of this Lama, under his pretended regenerations or new incarnations, Tibet has been visited by many calamities. The names of his successors are as follows 6, *Rin chhen Tshangs dnyangs rgya mtsho*, (རིན་ཆེན་འཇམ་དབང་རྟེན་པ་མཚོ་), 7, *bLo bzang dkal ldan rgyo mtsho*, (བློ་བཟང་དཀའ་ལྷན་རྟེན་པ་མཚོ་), 8, *bLo bzang hyam dpal rgya mtsho* (བློ་བཟང་འཇམ་དཔལ་རྟེན་པ་མཚོ་), 9, *Lung rtogs rgya mtsho*, (ལུང་རྟོགས་རྟེན་པ་མཚོ་), 10, *Tshul khrims rgya mtsho* (ཤུལ་ཁྲིམས་རྟེན་པ་མཚོ་)

*Note* Their distinguishing names are those immediately set before *rgya-mtsho*, the *rgyelwa*, *blo bzang*, and some others, are sometimes added, and sometimes omitted.

## V.—EPOCH OF THE DEATH OF SHAKYA,

*According to different authorities.*

§ 255. Since in the Tibetan books there occur several passages containing predictions attributed to *Shákya*, respecting the years of the duration of his doctrine, and of its introduction into such and such a country; (for instance, that after 2,500 years from his death, it will be propagated in a country inhabited by red-faced men; which passage has been applied to the Tibetans, by a celebrated teacher in China, in the 8th century,) several Tibetan learned men have endeavoured, on different occasions, to fix the date of his birth and death. But there are so many discrepancies in the sacred volumes, and in the commentaries, that they cannot be reconciled.

I beg leave therefore to add here, in Tibetan and English, the various dates assigned for the death of *Shákya*, taken from a small work, consisting of 31 leaves, titled *bStan-rtsis hdo-dsbyin gter-bum*, (བུ་སྒྲན་རྩིས་འདོད་ལྷན་གཏོར་བུ་མུ་, "*Reckoning or computation respecting the doctrine of the Buddhists*,") or "*Treasure-Treasure yielding whatever one wishes*," written by *rÑog bBrug Lha-dvang bLogros*, (འོག་འབྲུག་ལྷ་དབང་ལྷོ་ཤོ་, ) or according to his Sanskrit name, *Surēshamuti*, one of *Padmakārpo*'s disciples. He wrote in the beginning of the 26th year of the tenth cycle of 60 years of the Tibetan era, (commencing with 1026 of the Christians,) which year is called *Nanda* in Sanskrit, and *dGah-va* (དགའ་བ་) in Tibetan, corresponding to 1591 of our era; this author computes the years elapsed from the death of *Shákya*, according to different authorities, as follows:

Years elapsed till 1591, After J. C.	Years elapsed till 1591, After J. C.	Years before J. C.
<p>༡ ཆོས་རྒྱལ་ལོ་མཇུག་གི་ལོ་ནི་ བུ་སྒྲན་ལོ་མཇུག་གི་ལོ་ནི་ མཇུག་ལོ་མཇུག་། ... ༤༠༧༢</p>	<p>1. According to the followers of <i>Sron-btsang 'gam-po</i>, the religious king, there have elapsed four thou- sand and twelve years, (1) ... 4012</p>	2422
<p>༢ ཆོས་ལུ་པ་པ་ཏི་ཏི་ལོ་མཇུག་གི་ ལོ་མཇུག་ལོ་མཇུག་གི་ལོ་མཇུག་ ལོ་མཇུག་། ... ༣༧༢༥</p>	<p>2. According to the followers of <i>Nelpa Pan'dita</i>, (2) there have elapsed three thousand seven hundred and thirty-eight years, ... 3738</p>	2148
<p>(Hereafter the number of past years in words, will be omitted in English.)</p>		

<p>३ ལ་ཕུ་པཱི་ཏི་ཡལ་ལཱ་ཕུ་  ཉིང་བཟན་བཅུ་ཤེར་ལུ་སོང་། ... ३७२५</p> <p>७ དབྱལ་པ་མེ་གསལ་གྲགས་  ལ། ཕུམ་ཉིང་བཟན་བཅུ་ཤེར་  དབྱ་སོང་། ... ३७२७</p> <p>५ དག་འཕྲན་འཕེལ་མི་ཡལ་  ལ། ཤིས་ཉིང་དབྱ་བཅུ་ཤེར་པ་སོང་། ... ३७००</p> <p>८ རྩོན་དན་རོ་བའི་ལོ་རྒྱུ་  ཡལ་ལ། ཤིས་ཉིང་ཕུམ་བཅུ་ཤེ་  གཤིས་སོང་། ... ३३७२</p> <p>७ ལུམ་ཤོབ་ལུ་རྒྱ་ཐོན་པའི་ཡལ་  ལ། ཤིས་ཉིང་ཤིས་བཅུ་ཤེ་གཤུམ་  སོང་། ... ३३७३</p> <p>५ ལྷ་ཐུའི་དང་རྩམ་བཟང་གཤིས་མི་  ཡལ་ལ། ཤིས་ཉིང་བཅུ་སོ་རྩ་ག་  སོང་། ... ३१३७</p> <p>७ རུས་ལཱ་ཏེ་ཡ། ཡ། གཤམ་ཉིན་  ཐུ་ཉིང་པལ་ལེགས་དོན་ལུམ་  པད་མ་དཀར་པོའི་བཟང་པ་ལུ་མ་  ཡལ་ལ། རྩམ་ལུ་ཤིས་ཉིང་བཟི་  བཅུ་བཟན་ཐུ་ཤམ་པ་སོང་། ... ३७७०</p> <p>१० རོ་རང་པ། རྩོན་དཔོན་  རྩམ་ཐུལ་གཤམ་བཟང་གཤུམ་མི་  ཡལ་ལ། ཤིས་ཉིང་བཟི་བཅུ་  ཤེར་བཟན་སོང་། ... ३७३७</p> <p>११ དཔལ་ལྷན་མ་ལུ་བཟོད་  རྩམ་ཐུལ་མཆོན་གཤམ་ལ།  ཤིས་ཉིང་བཅུ་ཤེ་རྩ་ག་སོང་། ... ३१७७</p>	<p>3 According to the followers of  <i>Sa-kyā Pan'dita</i> (3) there have  elapsed, ... 3725</p> <p>4. According to the followers of  <i>Upa losal</i> (<i>ilvus-pa blo gsal</i>), (4) ... 3729</p> <p>5. According to the followers of  <i>dGé-hdun hphel</i>, (5) ... 2900</p> <p>6. According to the (fabulous)  narration from the <i>Sandal Lord</i> (an  image of Shākya made of that  scented wood), (6) ... 2342</p> <p>7. According to the followers  of <i>U-rgyen-pa</i>, (the <i>Grub-thob</i> ; S.  <i>Siddha</i>), he that has arrived at per-  fection, (7) ... 2243</p> <p>8. According to the followers  both of <i>Shākya Shri</i> and <i>Nam</i>  <i>bzang</i>, ... 2136</p> <p>9. According to the writers on  the Kāla Chakra system, as <i>gYang</i>  <i>ston</i>, <i>Bu-ston</i>, <i>dPal-legs don-grub</i>;  and as <i>Padmalārpo</i> formerly  taught, (9) ... 2470</p> <p>10. According to the followers  of these three : <i>Jo nang-pa</i>, <i>Chhos</i>  <i>mGon</i>, <i>rNam-rgyel grags bzang</i>,  (10) ... 2427</p> <p>11. According to the followers of  <i>dPal-ldan bLamu bsod-nams rgyel-</i>  <i>mtshan</i>, (11) ... 2166</p>	<p>Years before J. C.</p> <p>2135</p> <p>2139</p> <p>1310</p> <p>752</p> <p>653</p> <p>546</p> <p>880</p> <p>837</p> <p>576</p>
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72 རྩལ་པ་པ་ནོར་བཟང་ཆེ་  
 ཆོའི་པད་དཀར་ཞུ་ཡང་ལྷན་  
 ལ། ཁྱིམ་ཕྱོད་བཞི་བཅུ་དོན་བཞི་  
 སོད་ཀྱི། ... 2474

73 འབྲུག་པ་པད་མ་དཀར་པོའི་  
 བཟད་པ་ཕྱི་མ་དང་ཕུ་རེ་མ་མ་ཁིའི་  
 འད་ལྷན་ལ། ཁྱིམ་ཕྱོད་རྩལ་བཅུ་  
 ལྷ་བཅུ་སོད་ཀྱི། ... 2474

To the above enumerated dates may be added that of sDē srid sangs-rgyas rgya-mtsho, as it has been stated before, in the Chronological Table, §. 254. Therefore,

74 བོད་ཆེ་མེ་མིན་ལངས་  
 ཆེན་ཆུ་མཆོའི་བཟུན་བཅོས་བེ་  
 རྩལ་པ་པ་དོའི་ལྷན་ལ། འཇམ་  
 ལྷང་བཟུང་ལྱིམ་པའི་མཁོ་མེ་ལོས་  
 ལན་ལ། ཁྱིམ་ཕྱོད་ལྷ་བཅུ་རྩལ་  
 རྩལ་བཟུང་སོད་ཀྱི། ... 2474

12. According to the followers of the *Pad-dkar zhal lung* work, written by *Phug-pa-pa nor bzang rgya-mtsho*, (12) ... 2474 884

13. According to Padmakarpo's final decision, and as *Surēshamati* himself taught, (13) ... 2650 1060

14 According to the *Ba'durya dkar-po* work, written by *Sangs-rgyas rgya-mtsho*, the regent of Tibet, in the beginning of the first year, called *Fire-hare*, of the 12th cycle of sixty years, (in the beginning of 1686 of the Christian era,) there have elapsed two thousand five hundred and sixty-seven years, (14) 2567 882

It may be remarked, that all these dates differ from the epoch assumed for the death of Gotama by the Burmese the Siamese, the Cingalese, and other nations professing the Buddhist faith. A comparison of these several authorities will be found in the *Calcutta Oriental Magazine* for 1825. They all agree in making the *nibban* (nirvan) occur in the year 544 B. C., and yet from the several occurrences of the life of their saint, as quoted in their Chronological Tables it is evident they allude to the same personage to whom the Chinese and some of the Tibetan authorities give the date 1027 B. C. It is impossible to reconcile the two in any way, and their discrepancy throws doubt on the real epoch of the life and writings of the author of one of the most extensively diffused religions on the face of the earth.

## VI.—INTRODUCTION TO THE LITHOGRAPHED PAGES.

§ 256. That the learner of the Tibetan language may acquire by himself a full knowledge of the syllabic scheme, both in the large and small characters, and of the several kinds of letters used among the Tibetans, the following 40 lithographed pages have been added to this Grammar.

From p. 1 to 29, is contained a syllabic scheme of the Tibetan language, in four columns, being an alphabetical table of the consonants, combined respectively with the five vowels (a, i, u, é, o). In the first column stand the Tibetan capital characters, followed each by the intersyllabic point or sign. No. 2, contains the same expressed in Roman characters; but here, for brevity's sake, the dash, comma, or intersyllabic point (-) is omitted. No. 3, is the same in book-letter or small characters, together with the intersyllabic signs. No. 4, the same in running-hand, together with ditto.

\* • Note 1, p. 6, No. 3, in the Tibetan character, there is a mistake, gu, phu, bu, mu, being written, instead of gyu, phyu, byu, myu, which the learner is requested to correct accordingly as those consonants have been written in their other respective syllables, or as they have been properly expressed in the running-hand, No 4. Since every simple or compound consonant occurs five times, the student may, elsewhere, easily correct any small error in the shape of the letters. The asterisk or little star (\*) added to some of the Tibetan capital characters, indicates that such syllables have not occurred in the Dictionary.



*Notes (to the different eras of the death of Shakya)* /

(1) This date is founded on the story of the wanderings of an image of *Shakya*, from one place to another, commencing with the abode of the gods, remaining in each for 500 years, till it was taken away from *Olantrapuri* (in Gangetic India) by the Turks, and carried afterwards to China, whence, in the 7th century, it was brought to Tibet by *Kongcho*, a Chinese prince's, married by *Srongtsan Gambo*, since which time, there were elapsed upwards of 800 years, till 1591, when *Suréshamati* wrote this treatise See note 14 of the Chronological Table

(2) *Nelpa Pandita* Not stated for what reasons

(3) This date is founded on a prediction by *Shakya*, that his doctrine would continue for 5000 years, and would undergo such and such changes during certain periods (of 500 years each) See note 10, Chronological Table

(4) This reckons only four years more than the former

(5) This is founded on a calculation by some religious persons from *Li-yul*, who visited the seven convents founded by *Mésaktson* (མེས་ལཱ་ཤེས་) a Tibetan King, in the 8th century

(6) This date is founded on the story of the wanderings of an image of Sandal-wood of *Shākya*, according to Chinese records

(7) This is derived from a calculation made at *Samyé* (བཤེན་པ་ཡུལ་) two days journey from *Lassa*, a large convent, by the Guru *Urgyen* (or Padma Sambhava), in the 8th or 9th century

(8) This is derived from a calculation, made at *Sol-nag thang po chhé* (སོ་ནང་ཐང་པོ་ཅེ་) a convent not far from *Lassa*, by *Pan' chhen Shakya Shri* of Cashmir, in the first half of the 13th century See note 21, Chronological Table

(9 10, 11, 12) These are founded on predictions by *Shakya* in the *Kala Chakra, Tantra*, (*Dus bhok gyud* (དུས་འཁོར་རྒྱུད་) See note 4 Chronological Table

(13) This date is according to *Padma Carpo's* latest opinion, formerly he also supported the date founded on the *Kāla Chakra* system

(14) This date is of great authority, from the celebrity and great research of that regent as a writer.

VI.—INTRODUCTION TO THE LITHOGRAPHED PAGES.

§ 256. That the learner of the Tibetan language may acquire by himself a full knowledge of the syllabic scheme, both in the large and small characters, and of the several kinds of letters used among the Tibetans, the following 40 lithographed pages have been added to this Grammar.

From p. 1 to 29, is contained a syllabic scheme of the Tibetan language, in four columns, being an alphabetical table of the consonants, combined respectively with the five vowels (a, i, u, é, o). In the first column stand the Tibetan capital characters, followed each by the intersyllabic point or sign. No. 2, contains the same expressed in Roman characters; but here, for brevity's sake, the dash, comma, or intersyllabic point (-) is omitted. No. 3, is the same in book-letter or small characters, together with the intersyllabic signs. No. 4, the same in running-hand, together with ditto.

\* Note 1, p. 6, No. 3, in the Tibetan character, there is a mistake, gu, plu, bu, mu, being written, instead of gyu, phyu, byu, myu, which the learner is requested to correct accordingly as those consonants have been written in their other respective syllables, or as they have been properly expressed in the running-hand, No. 4. Since every simple or compound consonant occurs five times, the student may, elsewhere, easily correct any small error in the shape of the letters. The asterisk or little star (\*) added to some of the Tibetan capital characters, indicates that such syllables have not occurred in the Dictionary.

Note 2, for further information on this scheme, see the Grammar, p. 3, &c., the pronunciation of the Tibetan letters; and p. 12—18, the abstract of the orthography and orthoepy of the Tibetan language. The reason why, in the abstract (of the Grammar), p. 12—16, the general number of letters (preceding the vowel) in the whole scheme, amounts to 209, and here only to 208, is, that in the lithographed scheme, the *g*, &c. *ra*, &c. has been left out. But this is of little consequence, since this compound letter occurs only in two or three words.

Further, in p. 30, have been exhibited the initial signs, commas, and the intersyllabic points or marks, as they are used with the capitals; ditto with the small characters, p. 31—35, the *Bāmyik*; p. 36, 37, the *Brut's'ha* characters, and the Tibetan numerical figures; and, lastly, p. 38—40, the *Lānts'ha* characters, (or pointed variety of the *Devanāgarī* alphabet,

&c.) have been represented, that the learner may see how the Tibetans write the Sanskrit in their own characters, and may distinguish Tibetan and Sanskrit works accordingly.

For a collection of *Devanāgarī* alphabets, comprising all the varieties of this character, found in Tibet and Népal, see Mr. B. H. Hodgson's "Notices of the Languages, Literature, and Religion of the Bauddhas of Népal and Bhot," in the 16th vol. of the *Asiatic Researches*, p. 420.

The Tibetan alphabet itself, as has been noticed in other places, is stated to have been formed from the *Devanāgarī* prevalent in Central India in the seventh century. On comparing the forms of its letters with those of various ancient Sanskrit inscriptions, particularly that at Gya, translated by Mr. (now Sir Charles) Wilkins, and that on the column at Allahabad, translated by Captain Troyer and Dr Mill, a striking similitude will be observed. There are also close analogies between the latter alphabet and the square form of the Pālī character which is acknowledged to be the original of the Ceylonese, Burmese, Siamese, and other varieties now used in the south-eastern countries. The Pālī is indeed called *Magadhā*, or of Central India, whence the Bauddha religion and literature of all these countries was derived. I abstain from making any lengthened remarks on this subject here, but the circumstance noticed may help to fix the epoch of inscriptions in this peculiar type of the *Devanāgarī* alphabet.

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# SYLLABIC SCHEME OF

དབུ་ཅན། [ *dvichan* ]

## CAPITAL LETTERS

I. *The thirty simple letters of the alphabet*

N<sup>o</sup> 1.

N<sup>o</sup> 2.

1	ཀ	ཀི	ཀུ	ཀེ	ཀོ	=	ka	ku	ku	ke	ko
2	ཁ	ཁི	ཁུ	ཁེ	ཁོ	=	kha	khu	khu	khé	kho
3	ག	གི	གུ	གེ	གོ	=	ga	gu	gu	gé	go
4	ང	ངི	ངུ	ངེ	ངོ	=	n̄ga	n̄ge	n̄gu	n̄gé	n̄go
5	ཅ	ཅི	ཅུ	ཅེ	ཅོ	=	cha	chu	chu	ché	cho
6	ཆ	ཆི	ཆུ	ཆེ	ཆོ	=	chha	chhu	chhu	chhé	chho
7	ཇ	ཇི	ཇུ	ཇེ	ཇོ	=	ja	ju	ju	jé	jo
8	ཉ	ཉི	ཉུ	ཉེ	ཉོ	=	nya	nyu	nyu	nyé	nyo
9	ར	རི	རུ	རེ	རོ	=	tu	tu	tu	té	to
10	པ	པི	པུ	པེ	པོ	=	tha	the	thu	thé	tho
11	ད	དི	དུ	དེ	དོ	=	da	du	du	dé	do
12	ན	ནི	ནུ	ནེ	ནོ	=	na	nu	nu	né	no

## Capital Letters.

13	13	ᄒ	ᄒᄇ	ᄒᄃ	ᄒᄄ	ᄒᄅ		=	pa	pe	pu	pe'	pe
14	14	ᄒᄆ	ᄒᄇᄆ	ᄒᄃᄆ	ᄒᄄᄆ	ᄒᄅᄆ		=	pha	phu	phu	phé'	pho
15	15	ᄒᄈ	ᄒᄇᄈ	ᄒᄃᄈ	ᄒᄄᄈ	ᄒᄅᄈ		=	ba	be'	bu	be'	bo
16	16	ᄒᄉ	ᄒᄇᄉ	ᄒᄃᄉ	ᄒᄄᄉ	ᄒᄅᄉ		=	ma	mu	mu	me'	mo
17	17	ᄒᄊ	ᄒᄇᄊ	ᄒᄃᄊ	ᄒᄄᄊ	ᄒᄅᄊ		=	tᄒa	tᄒu	tᄒu	tᄒé'	tᄒo
18	18	ᄒᄋ	ᄒᄇᄋ	ᄒᄃᄋ	ᄒᄄᄋ	ᄒᄅᄋ		=	tᄒha	tᄒhu	tᄒhu	tᄒhé'	tᄒho
19	19	ᄒᄌ	ᄒᄇᄌ	ᄒᄃᄌ	ᄒᄄᄌ	ᄒᄅᄌ		=	ᄒᄒa	ᄒᄒu	ᄒᄒu	ᄒᄒé'	ᄒᄒo
20	20	ᄒᄍ	ᄒᄇᄍ	ᄒᄃᄍ	ᄒᄄᄍ	ᄒᄅᄍ		=	wa	wu	wu	we'	wo
21	21	ᄒᄎ	ᄒᄇᄎ	ᄒᄃᄎ	ᄒᄄᄎ	ᄒᄅᄎ		=	zha	zhe	zhu	zhe'	zho
22	22	ᄒᄏ	ᄒᄇᄏ	ᄒᄃᄏ	ᄒᄄᄏ	ᄒᄅᄏ		=	za	zu	zu	ze'	zo
23	23	ᄒᄐ	ᄒᄇᄐ	ᄒᄃᄐ	ᄒᄄᄐ	ᄒᄅᄐ		=	ha	hu	hu	he'	ho
24	24	ᄒᄑ	ᄒᄇᄑ	ᄒᄃᄑ	ᄒᄄᄑ	ᄒᄅᄑ		=	ya	yu	yu	ye'	yo
25	25	ᄒᄒ	ᄒᄇᄒ	ᄒᄃᄒ	ᄒᄄᄒ	ᄒᄅᄒ		=	ra	ru	ru	re'	ro
26	26	ᄒᄓ	ᄒᄇᄓ	ᄒᄃᄓ	ᄒᄄᄓ	ᄒᄅᄓ		=	la	lu	lu	le'	lo
27	27	ᄒᄔ	ᄒᄇᄔ	ᄒᄃᄔ	ᄒᄄᄔ	ᄒᄅᄔ		=	sha	shu	shu	shé'	sho
28	28	ᄒᄕ	ᄒᄇᄕ	ᄒᄃᄕ	ᄒᄄᄕ	ᄒᄅᄕ		=	sa	su	su	se'	so
29	29	ᄒᄖ	ᄒᄇᄖ	ᄒᄃᄖ	ᄒᄄᄖ	ᄒᄅᄖ		=	ᄒa	ᄒu	ᄒu	ᄒé'	ᄒo
30	30	ᄒᄗ	ᄒᄇᄗ	ᄒᄃᄗ	ᄒᄄᄗ	ᄒᄅᄗ		=	a	u	u	é	o

## Small Characters.

ཁ	ཀི	ཀྱ	ཀེ	ཀུ	=	ཁེ	ཁྱེ	ཀྱེ	ཀེུ
ཁཱ	ཀཱི	ཀྱཱ	ཀཱེ	ཀཱུ	=	ཁཱེ	ཁྱཱེ	ཀྱཱེ	ཀཱེུ
ཁཱ	ཀི	ཀྱ	ཀེ	ཀུ	=	ཁེ	ཁྱེ	ཀྱེ	ཀེུ
ཁཱ	ཀཱི	ཀྱཱ	ཀཱེ	ཀཱུ	=	ཁཱེ	ཁྱཱེ	ཀྱཱེ	ཀཱེུ
ཅ	ཅི	ཅྱ	ཅེ	ཅུ	=	ཅེ	ཅྱེ	ཅྱེ	ཅེུ
ཅཱ	ཅཱི	ཅྱཱ	ཅཱེ	ཅཱུ	=	ཅཱེ	ཅྱཱེ	ཅྱཱེ	ཅཱེུ
ཅཱ	ཅི	ཅྱ	ཅེ	ཅུ	=	ཅེ	ཅྱེ	ཅྱེ	ཅེུ
ཅཱ	ཅཱི	ཅྱཱ	ཅཱེ	ཅཱུ	=	ཅཱེ	ཅྱཱེ	ཅྱཱེ	ཅཱེུ
ཇ	ཇི	ཇྱ	ཇེ	ཇུ	=	ཇེ	ཇྱེ	ཇྱེ	ཇེུ
ཇཱ	ཇཱི	ཇྱཱ	ཇཱེ	ཇཱུ	=	ཇཱེ	ཇྱཱེ	ཇྱཱེ	ཇཱེུ
ཇཱ	ཇི	ཇྱ	ཇེ	ཇུ	=	ཇེ	ཇྱེ	ཇྱེ	ཇེུ
ཇཱ	ཇཱི	ཇྱཱ	ཇཱེ	ཇཱུ	=	ཇཱེ	ཇྱཱེ	ཇྱཱེ	ཇཱེུ
ཉ	ཉི	ཉྱ	ཉེ	ཉུ	=	ཉེ	ཉྱེ	ཉྱེ	ཉེུ
ཉཱ	ཉཱི	ཉྱཱ	ཉཱེ	ཉཱུ	=	ཉཱེ	ཉྱཱེ	ཉྱཱེ	ཉཱེུ
ཉཱ	ཉི	ཉྱ	ཉེ	ཉུ	=	ཉེ	ཉྱེ	ཉྱེ	ཉེུ
ཉཱ	ཉཱི	ཉྱཱ	ཉཱེ	ཉཱུ	=	ཉཱེ	ཉྱཱེ	ཉྱཱེ	ཉཱེུ
ཏ	ཏི	ཏྱ	ཏེ	ཏུ	=	ཏེ	ཏྱེ	ཏྱེ	ཏེུ
ཏཱ	ཏཱི	ཏྱཱ	ཏཱེ	ཏཱུ	=	ཏཱེ	ཏྱཱེ	ཏྱཱེ	ཏཱེུ
ཏཱ	ཏི	ཏྱ	ཏེ	ཏུ	=	ཏེ	ཏྱེ	ཏྱེ	ཏེུ
ཏཱ	ཏཱི	ཏྱཱ	ཏཱེ	ཏཱུ	=	ཏཱེ	ཏྱཱེ	ཏྱཱེ	ཏཱེུ
ཐ	ཐི	ཐྱ	ཐེ	ཐུ	=	ཐེ	ཐྱེ	ཐྱེ	ཐེུ
ཐཱ	ཐཱི	ཐྱཱ	ཐཱེ	ཐཱུ	=	ཐཱེ	ཐྱཱེ	ཐྱཱེ	ཐཱེུ
ཐཱ	ཐི	ཐྱ	ཐེ	ཐུ	=	ཐེ	ཐྱེ	ཐྱེ	ཐེུ
ཐཱ	ཐཱི	ཐྱཱ	ཐཱེ	ཐཱུ	=	ཐཱེ	ཐྱཱེ	ཐྱཱེ	ཐཱེུ
ཐཱ	ཐི	ཐྱ	ཐེ	ཐུ	=	ཐེ	ཐྱེ	ཐྱེ	ཐེུ
ཐཱ	ཐཱི	ཐྱཱ	ཐཱེ	ཐཱུ	=	ཐཱེ	ཐྱཱེ	ཐྱཱེ	ཐཱེུ

## Capital Letters

## II. The Seven Letters that

31	1	ਕੀ	ਕੇ	ਕਾ	ਕੇ	ਕਾ	1	=	kyo	kye	kyu	kyé	kyo
32	2	ਖੀ	ਖੇ	ਖਾ	ਖੇ	ਖਾ	1	=	khyo	khye	khyu	khyé	khyo
33	3	ਗੀ	ਗੇ	ਗਾ	ਗੇ	ਗਾ	1	=	gyo	gye	gyu	gyé	gyo
34	4	ਜੀ						=	pyo				
35	5	ਭੀ	ਭੇ	ਭਾ	ਭੇ	ਭਾ	1	=	phyo	phye	phyu	phyé	phyo
36	6	ਟੀ	ਟੇ	ਟਾ	ਟੇ	ਟਾ	1	=	byo	bye	byu	byé	byo
37	7	ਡੀ	ਡੇ	ਡਾ	ਡੇ	ਡਾ	1	=	myo	mye	myu	myé	myo

## III The fourteen Letters that

38	1	ਕਾ	ਕੇ	ਕਾ	ਕੇ	ਕਾ	1	=	ka	ke	ku	ké	ko
39	2	ਖਾ	ਖੇ	ਖਾ	ਖੇ	ਖਾ	1	=	kha	khé	khru	khé	khro
40	3	ਗਾ	ਗੇ	ਗਾ	ਗੇ	ਗਾ	1	=	ga	ge	gu	gé	go
41	4	ਜਾ	ਯੇ	ਯਾ	ਯੇ	ਯਾ	1	=	ja	je	ju	jé	jo
42	5	ਭਾ	ਭੇ	ਭਾ	ਭੇ	ਭਾ	1	=	tha	thé	thru	thé	thro
43	6	ਟਾ	ਟੇ	ਟਾ	ਟੇ	ਟਾ	1	=	da	de	du	dé	do
44	7	ਡਾ						=	na				
45	8	ਤਾ	ਤੇ	ਤਾ	ਤੇ	ਤਾ	1	=	ta	te	tu	té	to
46	9	ਧਾ	ਧੇ	ਧਾ	ਧੇ	ਧਾ	1	=	pha	phé	phru	phé	phro

## Small Characters

have a subjoined  $\psi$  ( $y$ , thus  $\psi$ )

शु	शु	शु	शु	शु	=	शु	शु	शु	शु	शु
सु	सु	सु	सु	सु	=	सु	सु	सु	सु	सु
यु	यु	यु	यु	यु	=	यु	यु	यु	यु	यु
रु					=	रु				
लु	लु	लु	लु	लु	=	लु	लु	लु	लु	लु
वु	वु	वु	वु	वु	=	वु	वु	वु	वु	वु
शु	शु	शु	शु	शु	=	शु	शु	शु	शु	शु

have a subjoined  $\Im$  (i. e. thus  $\downarrow$ )

[illegible]



## Small Characters

ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་
ཨ་					=	ཨ་				
ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་
ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་
ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་

have 2 (1) subjoined

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ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་
ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་
ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་
ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་
ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་
ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་

surmounted by ཨ (r)

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ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་
ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་
ཨ་	ཨ་	ཨ་	ཨ་	ཨ་	=	ཨ་	ཨ་	ཨ་	ཨ་	ཨ་

## Capital Letters

61	4	ᳵ	ᳶ	᳷	᳸	᳹	=	rgya	rgye	rgyu	rgyi	rgye
62	5	ᳺ	᳻	᳼	᳽	᳾	=	r̄na	r̄nū	r̄nau	r̄nē	r̄no
63	6	᳿	᳾	᳾	᳾	᳾	=	r̄ja	r̄ju	r̄ju	r̄jē	r̄jo
64	7	ᳺ	᳻	᳼	᳽	᳾	=	r̄nya	r̄nye	r̄nyu	r̄nyi	r̄nye
65	8	ᳺ	᳻	᳼	᳽	᳾	=	r̄ta	r̄tū	r̄tau	r̄tē	r̄to
66	9	ᳺ	᳻	᳼	᳽	᳾	=	r̄da	r̄dū	r̄dau	r̄dē	r̄do
67	10	ᳺ	᳻	᳼	᳽	᳾	=	r̄na	r̄nū	r̄nau	r̄nē	r̄no
68	11	ᳺ	᳻	᳼	᳽	᳾	=	r̄ba	r̄bū	r̄bau	r̄bē	r̄bo
69	12	ᳺ	᳻	᳼	᳽	᳾	=	r̄ma	r̄mū	r̄mau	r̄mē	r̄mo
70	13	ᳺ	᳻	᳼	᳽	᳾	=	r̄ka	r̄kū	r̄kau	r̄kē	r̄ko
71	14	ᳺ	᳻	᳼	᳽	᳾	=	r̄da	r̄dū	r̄dau	r̄dē	r̄do

## VI. The Ten Letters that

72	1	ᳶ	ᳶ	ᳶ	ᳶ	ᳶ	=	l̄ka	l̄kū	l̄kau	l̄kē	l̄ko
73	2	ᳶ	ᳶ	ᳶ	ᳶ	ᳶ	=	l̄ga	l̄gū	l̄gau	l̄gē	l̄go
74	3	ᳶ	ᳶ	ᳶ	ᳶ	ᳶ	=	l̄na	l̄nū	l̄nau	l̄nē	l̄no
75	4	ᳶ	ᳶ	ᳶ	ᳶ	ᳶ	=	l̄cha	l̄chū	l̄chau	l̄chē	l̄cho
76	5	ᳶ	ᳶ	ᳶ	ᳶ	ᳶ	=	l̄ja	l̄jū	l̄jau	l̄jē	l̄jo

## Small Characters

ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ

have a surmounting ཨ (b) —————

ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ
ཐུ	ཐུ	ཐུ	ཐུ	ཐུ	=	ཐུ	ཐུ	ཐུ	ཐུ	ཐུ

					Capital Letters				
77	6	ਕੇ	ਕੇ	ਕੇ	ਕ	=	ka	ke	ko
78	7	ਕੇ	ਕੇ	ਕੇ	ਕ	=	ka	ke	ko
79	8	ਕੇ	ਕੇ	ਕੇ	ਕ	=	ka	ke	ko
80	9	ਕੇ	ਕੇ	ਕੇ	ਕ	=	ka	ke	ko
81	10	ਕੇ	ਕੇ	ਕੇ	ਕ	=	ka	ke	ko

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 VII. The Twenty two Letters

82	1	ਕੇ	ਕੇ	ਕੇ	ਕ	=	ka	ke	ko
83	2	ਕੇ	ਕੇ	ਕੇ	ਕ	=	ka	ke	ko
84	3	ਕੇ	ਕੇ	ਕੇ	ਕ	=	ka	ke	ko
85	4	ਕੇ	ਕੇ	ਕੇ	ਕ	=	ka	ke	ko
86	5	ਕੇ	ਕੇ	ਕੇ	ਕ	=	ka	ke	ko
87	6	ਕੇ	ਕੇ	ਕੇ	ਕ	=	ka	ke	ko
88	7	ਕੇ	ਕੇ	ਕੇ	ਕ	=	ka	ke	ko
89	8	ਕੇ	ਕੇ	ਕੇ	ਕ	=	ka	ke	ko
90	9	ਕੇ	ਕੇ	ਕੇ	ਕ	=	ka	ke	ko
91	10	ਕੇ	ਕੇ	ਕੇ	ਕ	=	ka	ke	ko

[illegible]

with a surmounting N (s)

[illegible]

## Capital Letters

92	"	𑌵𑌃	𑌵𑌃𑌵	𑌵𑌃𑌵𑌃	𑌵𑌃𑌵𑌃𑌵	𑌵𑌃𑌵𑌃𑌵𑌃	1	=	sna	sni	snu	sne	sno
93	12	𑌵𑌃𑌵	𑌵𑌃𑌵𑌵	𑌵𑌃𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵	1	=	snra	snri	snru	snre	snro
94	13	𑌵𑌃𑌵𑌵	𑌵𑌃𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵	1	=	spra	sprī	spru	spre	spro
95	14	𑌵𑌃𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵	1	=	spyā	spyī	spyu	spre	spro
96	15	𑌵𑌃𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	1	=	spra	sprī	spru	spre	spro
97	16	𑌵𑌃𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	1	=	sba	sbi	sbu	sbe	sbo
98	17	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	1	=	sbya	sbyī	sbyu	sbye	sbyo
99	18	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	1	=	sbra	sbrī	sbru	sbre	sbro
100	19	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	1	=	sma	sni	smu	sme	sno
101	20	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	1	=	smya	smyī	smyu	smye	smyo
102	21	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	1	=	smra	smri	smru	smre	smro
103	22	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	1	=	sba	sbi	sbu	sbe	sbo

## VIII The Eleven simple Letters

104	1	𑌵𑌃𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	1	=	gchah	gchi	gchu	gche	gcho
105	2	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	𑌵𑌃𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵𑌵	1	=	gngah	gngi	gngu	gnge	gngo

## Small Characters

[illegible]

with  $\mathfrak{A}, (g)$  as a prefix

ગરબ, ગરબે, ગરબ, ગરબે = ગરબ, ગરબે, ગરબ, ગરબે  
 ગરબ, ગરબે, ગરબ, ગરબે = ગરબ, ગરબે, ગરબ, ગરબે

## Capital Letters

106	3	གཏན་	གཏི་	གཏུ་	གཏེ་	གཏོ།	=	<i>g tah</i>	<i>gti</i>	<i>gtu</i>	<i>gté</i>	<i>gto</i>
107	4	གདན་	གདི་	གདུ་	གདེ་	གདོ།	=	<i>g dah</i>	<i>gdi</i>	<i>gdu</i>	<i>gdé</i>	<i>gdo</i>
108	5	གནན་	གནི་	གནུ་	གནེ་	གནོ།	=	<i>g nah</i>	<i>gni</i>	<i>gnu</i>	<i>gné</i>	<i>gno</i>
109	6	གཙན་	གཙི་	གཙུ་	གཙེ་	གཙོ།	=	<i>g tsah</i>	<i>gtsi</i>	<i>gtsu</i>	<i>gtse</i>	<i>gtsu</i>
110	7	གཞན་	གཞི་	གཞུ་	གཞེ་	གཞོ།	=	<i>g zhah</i>	<i>gzhi</i>	<i>gzhu</i>	<i>gzhé</i>	<i>gzho</i>
111	8	གཟན་	གཟི་	གཟུ་	གཟེ་	གཟོ།	=	<i>g zah</i>	<i>gzi</i>	<i>gzu</i>	<i>gzé</i>	<i>gzo</i>
112	9	གཡན་	གཡི་	གཡུ་	གཡེ་	གཡོ།	=	<i>g yah</i>	<i>gyi</i>	<i>gyu</i>	<i>gyé</i>	<i>gyo</i>
113	10	གཤན་	གཤི་	གཤུ་	གཤེ་	གཤོ།	=	<i>g shah</i>	<i>gshi</i>	<i>gshu</i>	<i>gshé</i>	<i>gsho</i>
114	11	གསན་	གསི་	གསུ་	གསེ་	གསོ།	=	<i>g siah</i>	<i>gsi</i>	<i>gsu</i>	<i>gsé</i>	<i>gso</i>

## IX The Fifteen Simple and

115	1	དགན་	དགི་	དགུ་	དགེ་	དགོ།	=	<i>d kah</i>	<i>d ti</i>	<i>d ku</i>	<i>d té</i>	<i>d ho</i>
116	2	དམན་	དམི་	དམུ་	དམེ་	དམོ།	=	<i>d kya</i>	<i>d hyi</i>	<i>d kyü</i>	<i>d hgyé</i>	<i>d kyo</i>
117	3	དཀན་	དཀི་	དཀུ་	དཀེ་	དཀོ།	=	<i>d kra</i>	<i>d kri</i>	<i>d kru</i>	<i>d kré</i>	<i>d kro</i>
118	4	དགཤན་	དགཤི་	དགཤུ་	དགཤེ་	དགཤོ།	=	<i>d gah</i>	<i>d gi</i>	<i>d gu</i>	<i>d gé</i>	<i>d go</i>
119	5	དམུན་	དམིུ་	དམུུ་	དམེུ་	དམོུ།	=	<i>d gya</i>	<i>d gyi</i>	<i>d gyü</i>	<i>d ggyé</i>	<i>d gyo</i>



### Small Characters

[illegible]

double Letters preceded by a  $\xi$  (d) \_\_\_\_\_

၁၈၀၀ ၁၈၀၀ ၁၈၀၀ ၁၈၀၀ ၁၈၀၀ = ၁၈၀၀ ၁၈၀၀ ၁၈၀၀ ၁၈၀၀ ၁၈၀၀  
 ၁၉၀၀ ၁၉၀၀ ၁၉၀၀ ၁၉၀၀ ၁၉၀၀ = ၁၉၀၀ ၁၉၀၀ ၁၉၀၀ ၁၉၀၀ ၁၉၀၀  
 ၂၀၀၀ ၂၀၀၀ ၂၀၀၀ ၂၀၀၀ ၂၀၀၀ = ၂၀၀၀ ၂၀၀၀ ၂၀၀၀ ၂၀၀၀ ၂၀၀၀  
 ၂၁၀၀ ၂၁၀၀ ၂၁၀၀ ၂၁၀၀ ၂၁၀၀ = ၂၁၀၀ ၂၁၀၀ ၂၁၀၀ ၂၁၀၀ ၂၁၀၀  
 ၂၂၀၀ ၂၂၀၀ ၂၂၀၀ ၂၂၀၀ ၂၂၀၀ = ၂၂၀၀ ၂၂၀၀ ၂၂၀၀ ၂၂၀၀ ၂၂၀၀  
 ၂၃၀၀ ၂၃၀၀ ၂၃၀၀ ၂၃၀၀ ၂၃၀၀ = ၂၃၀၀ ၂၃၀၀ ၂၃၀၀ ၂၃၀၀ ၂၃၀၀  
 ၂၄၀၀ ၂၄၀၀ ၂၄၀၀ ၂၄၀၀ ၂၄၀၀ = ၂၄၀၀ ၂၄၀၀ ၂၄၀၀ ၂၄၀၀ ၂၄၀၀

## Capital Letters

120	6	ငဒ	ငဒိ	ငဒွ	ငဒေ	ငဒေါ	=	d,gru	d,gru	d,gru	d,gré	d,gro
121	7	ငငဒ	ငငိ	ငငွ	ငငေ	ငငေါ	=	d,ñah	d,ñu	d,ñu	d,ñé	d,ño
122	8	ငပဒ	ငပိ	ငပွ	ငပေ	ငပေါ	=	d,pañ	d,pe	d,pe	d,pé	d,po
123	9	ငဗ	ငဗိ	ငဗွ	ငဗေ	ငဗေါ	=	d,pya	d,pyu	d,pyu	d,pyé	d,pya
124	10	ငဗဒ	ငဗိ	ငဗွ	ငဗေ	ငဗေါ	=	d,pre	d,pre	d,pre	d,pre	d,pro
125	11	ငမဒ	ငမိ	ငမွ	ငမေ	ငမေါ	=	d,vañ	d,ve	d,ve	d,vé	d,vo
126	12	ငဗ	ငဗိ	ငဗွ	ငဗေ	ငဗေါ	=	d,vyā	d,vyu	d,vyu	d,vyé	d,vyo
127	13	ငဗ	ငဗိ	ငဗွ	ငဗေ	ငဗေါ	=	d,vra	d,vre	d,vru	d,vré	d,vro
128	14	ငမဒ	ငမိ	ငမွ	ငမေ	ငမေါ	=	d,mañ	d,mu	d,mu	d,mé	d,mo
129	15	ငဗ	ငဗိ	ငဗွ	ငဗေ	ငဗေါ	=	d,mya	d,myu	d,myu	d,myé	d,myo

## X. The Forty five simple, double and

130	1	ဘကဒ	ဘကိ	ဘကွ	ဘကေ	ဘကေါ	=	b,kañ	b,ku	b,ku	b,ké	b,ko
131	2	ဘဗ	ဘဗိ	ဘဗွ	ဘဗေ	ဘဗေါ	=	b,kya	b,kyu	b,kyu	b,kyé	b,kyo
132	3	ဘဗ	ဘဗိ	ဘဗွ	ဘဗေ	ဘဗေါ	=	b,kra	b,kre	b,ru	b,kré	b,kro
133	4	ဘဗ	ဘဗိ	ဘဗွ	ဘဗေ	ဘဗေါ	=	b,kka	b,kku	b,kku	b,kké	b,kko

## Small Characters.

ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ
ཁལ	ཁལ	ཁལ	ཁལ	ཁལ	=	ཁལ	ཁལ	ཁལ	ཁལ	ཁལ
ཁལ	ཁལ	ཁལ	ཁལ	ཁལ	=	ཁལ	ཁལ	ཁལ	ཁལ	ཁལ
ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ
ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ
ཁལ	ཁལ	ཁལ	ཁལ	ཁལ	=	ཁལ	ཁལ	ཁལ	ཁལ	ཁལ
ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ
ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ
ཁལ	ཁལ	ཁལ	ཁལ	ཁལ	=	ཁལ	ཁལ	ཁལ	ཁལ	ཁལ
ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ
ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ
ཁལ	ཁལ	ཁལ	ཁལ	ཁལ	=	ཁལ	ཁལ	ཁལ	ཁལ	ཁལ
ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ

*triple Letters that take བ (b) as a prefix.* \_\_\_\_\_

ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ
ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ
ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ
ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	=	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ	ཁྱེ

## Capital Letters.

134	5	བཀ་	བཀེ་	བཀཱ་	བཀེ་	བཀོ།	=	<i>bska</i>	<i>bske</i>	<i>bsku</i>	<i>bské</i>	<i>bsko</i>
135	6	བཀྱ་	བཀྱེ་	བཀྱཱ་	བཀྱེ་	བཀྱོ།	=	<i>bskya</i>	<i>bskyu</i>	<i>bskyu</i>	<i>bskyé</i>	<i>bskyo</i>
136	7	བཀྲ་	བཀྲེ་	བཀྲཱ་	བཀྲེ་	བཀྲོ།	=	<i>bska</i>	<i>bsky</i>	<i>bska</i>	<i>bské</i>	<i>bsko</i>
137	8	བཀླ་	བཀླེ་	བཀླཱ་	བཀླེ་	བཀློ།	=	<i>bskya</i>	<i>bskyi</i>	<i>bskyu</i>	<i>bskyé</i>	<i>bskyo</i>
138	9	བཀྲཱ་	བཀྲེ་	བཀྲཱ་	བཀྲེ་	བཀྲོ།	=	<i>bskra</i>	<i>bskru</i>	<i>bskru</i>	<i>bskré</i>	<i>bskro</i>
139	10	བཀར་	བཀེ་	བཀར་	བཀེ་	བཀོ།	=	<i>bsaṅ</i>	<i>bsge</i>	<i>bsga</i>	<i>bsgé</i>	<i>bsgo</i>
140	11	བཀྱཱ་	བཀྱེ་	བཀྱཱ་	བཀྱེ་	བཀྱོ།	=	<i>bsgya</i>	<i>bsgye</i>	<i>bsgyu</i>	<i>bsgyé</i>	<i>bsgyo</i>
141	12	བཀྲཱ་	བཀྲེ་	བཀྲཱ་	བཀྲེ་	བཀྲོ།	=	<i>bsgra</i>	<i>bsgru</i>	<i>bsgru</i>	<i>bsgré</i>	<i>bsgro</i>
142	13	བཀྱཱ་	བཀྱེ་	བཀྱཱ་	བཀྱེ་	བཀྱོ།	=	<i>bsga</i>	<i>bsge</i>	<i>bsga</i>	<i>bsgé</i>	<i>bsgo</i>
143	14	བཀྱཱ་	བཀྱེ་	བཀྱཱ་	བཀྱེ་	བཀྱོ།	=	<i>bsgya</i>	<i>bsgye</i>	<i>bsgyu</i>	<i>bsgyé</i>	<i>bsgyo</i>
144	15	བཀྲཱ་	བཀྲེ་	བཀྲཱ་	བཀྲེ་	བཀྲོ།	=	<i>bsga</i>	<i>bsge</i>	<i>bsga</i>	<i>bsgé</i>	<i>bsgo</i>
145	16	བཀྱཱ་	བཀྱེ་	བཀྱཱ་	བཀྱེ་	བཀྱོ།	=	<i>bsgya</i>	<i>bsgye</i>	<i>bsgyu</i>	<i>bsgyé</i>	<i>bsgyo</i>
146	17	བཀྲཱ་	བཀྲེ་	བཀྲཱ་	བཀྲེ་	བཀྲོ།	=	<i>bsgra</i>	<i>bsgru</i>	<i>bsgru</i>	<i>bsgré</i>	<i>bsgro</i>
147	18	བཀྱཱ་	བཀྱེ་	བཀྱཱ་	བཀྱེ་	བཀྱོ།	=	<i>bsṅa</i>	<i>bsṅu</i>	<i>bsṅu</i>	<i>bsṅé</i>	<i>bsṅo</i>
148	19	བཀྱཱ་	བཀྱེ་	བཀྱཱ་	བཀྱེ་	བཀྱོ།	=	<i>bsṅa</i>	<i>bsṅu</i>	<i>bsṅu</i>	<i>bsṅé</i>	<i>bsṅo</i>
149	20	བཀར་	བཀེ་	བཀར་	བཀེ་	བཀོ།	=	<i>bskaṅ</i>	<i>bsku</i>	<i>bsku</i>	<i>bské</i>	<i>bsko</i>

### Small Characters.

[illegible]

## Capital Letters.

134	5	བཀ་	བྀ་	བུ་	བྂ་	བཿ	=	<i>bṣa</i>	<i>bṣu</i>	<i>bṣu</i>	<i>bṣkṣe</i>	<i>bṣkṣe</i>
135	6	བུ་	བྂ་	བྂ་	བྂ་	བྂ་	=	<i>bṣkya</i>	<i>bṣkyu</i>	<i>bṣkyu</i>	<i>bṣkye</i>	<i>bṣkye</i>
136	7	བུ་	བྂ་	བྂ་	བྂ་	བྂ་	=	<i>bṣka</i>	<i>bṣky</i>	<i>bṣka</i>	<i>bṣkṣe</i>	<i>bṣkṣe</i>
137	8	བུ་	བྂ་	བྂ་	བྂ་	བྂ་	=	<i>bṣkya</i>	<i>bṣkye</i>	<i>bṣkyu</i>	<i>bṣkye</i>	<i>bṣkye</i>
138	9	བུ་	བྂ་	བྂ་	བྂ་	བྂ་	=	<i>bṣkra</i>	<i>bṣkru</i>	<i>bṣkru</i>	<i>bṣkrṣe</i>	<i>bṣkrṣe</i>
139	10	བུ་	བྂ་	བྂ་	བྂ་	བྂ་	=	<i>bṣga</i>	<i>bṣgu</i>	<i>bṣgu</i>	<i>bṣgṣe</i>	<i>bṣgṣe</i>
140	11	བུ་	བྂ་	བྂ་	བྂ་	བྂ་	=	<i>bṣga</i>	<i>bṣgye</i>	<i>bṣgyu</i>	<i>bṣgye</i>	<i>bṣgye</i>
141	12	བུ་	བྂ་	བྂ་	བྂ་	བྂ་	=	<i>bṣgra</i>	<i>bṣgru</i>	<i>bṣgru</i>	<i>bṣgrṣe</i>	<i>bṣgrṣe</i>
142	13	བུ་	བྂ་	བྂ་	བྂ་	བྂ་	=	<i>bṣga</i>	<i>bṣgye</i>	<i>bṣgyu</i>	<i>bṣgṣe</i>	<i>bṣgṣe</i>
143	14	བུ་	བྂ་	བྂ་	བྂ་	བྂ་	=	<i>bṣgya</i>	<i>bṣgyu</i>	<i>bṣgyu</i>	<i>bṣgye</i>	<i>bṣgye</i>
144	15	བུ་	བྂ་	བྂ་	བྂ་	བྂ་	=	<i>bṣga</i>	<i>bṣgu</i>	<i>bṣgu</i>	<i>bṣgṣe</i>	<i>bṣgṣe</i>
145	16	བུ་	བྂ་	བྂ་	བྂ་	བྂ་	=	<i>bṣgya</i>	<i>bṣgye</i>	<i>bṣgyu</i>	<i>bṣgye</i>	<i>bṣgye</i>
146	17	བུ་	བྂ་	བྂ་	བྂ་	བྂ་	=	<i>bṣgra</i>	<i>bṣgru</i>	<i>bṣgru</i>	<i>bṣgrṣe</i>	<i>bṣgrṣe</i>
147	18	བུ་	བྂ་	བྂ་	བྂ་	བྂ་	=	<i>bṣṇa</i>	<i>bṣṇu</i>	<i>bṣṇu</i>	<i>bṣṇṣe</i>	<i>bṣṇṣe</i>
148	19	བུ་	བྂ་	བྂ་	བྂ་	བྂ་	=	<i>bṣṇa</i>	<i>bṣṇu</i>	<i>bṣṇu</i>	<i>bṣṇṣe</i>	<i>bṣṇṣe</i>
149	20	བུ་	བྂ་	བྂ་	བྂ་	བྂ་	=	<i>bṣṣa</i>	<i>bṣṣu</i>	<i>bṣṣu</i>	<i>bṣṣṣe</i>	<i>bṣṣṣe</i>

### Small Character

[illegible]

## Capital Letters

150	21	मह्	महे	महु	महे	महे ।	=	brja	brjɛ	brju	brjɔ	brjo
151	22	मङ्	मङे	मङु	मङे	मङे ।	=	brɲa	brɲɛ	brɲu	brɲɔ	brɲo
152	23	मञ्	मञे	मञु	मञे	मञे ।	=	brɳa	brɳɛ	brɳu	brɳɔ	brɳo
153	24	मह२	महे	महु	महे	महे ।	=	br̥a	br̥ɛ	br̥u	br̥ɔ	br̥o
154	25	मह्	महे	महु	महे	महे ।	=	br̥a	br̥ɛ	br̥u	br̥ɔ	br̥o
155	26	मभ्	मभे	मभु	मभे	मभे ।	=	bl̥a	bl̥ɛ	bl̥u	bl̥ɔ	bl̥o
156	27	मभ्	मभे	मभु	मभे	मभे ।	=	bs̥a	bs̥ɛ	bs̥u	bs̥ɔ	bs̥o
157	28	मद२	मदे	मदु	मदे	मदे ।	=	bd̥a	bd̥ɛ	bd̥u	bd̥ɔ	bd̥o
158	29	मद	मदे	मदु	मदे	मदे ।	=	br̥da	br̥dɛ	br̥du	br̥dɔ	br̥do
159	30	मद्	मदे	मदु	मदे	मदे ।	=	bl̥da	bl̥dɛ	bl̥du	bl̥dɔ	bl̥do
160	31	मद्	मदे	मदु	मदे	मदे ।	=	bs̥da	bs̥dɛ	bs̥du	bs̥dɔ	bs̥do
161	32	मङ्	मङे	मङु	मङे	मङे ।	=	br̥ɲa	br̥ɲɛ	br̥ɲu	br̥ɲɔ	br̥ɲo
162	33	मञ्	मञे	मञु	मञे	मञे ।	=	br̥ɳa	br̥ɳɛ	br̥ɳu	br̥ɳɔ	br̥ɳo
163	34	मउ२	मउे	मउु	मउे	मउे ।	=	br̥t̥a	br̥t̥ɛ	br̥t̥u	br̥t̥ɔ	br̥t̥o
164	35	मउ	मउे	मउु	मउे	मउे ।	=	br̥tsa	br̥tsɛ	br̥tsu	br̥tɔ	br̥tso
165	36	मउ्	मउे	मउु	मउे	मउे ।	=	br̥tsa	br̥tsɛ	br̥tsu	br̥tɔ	br̥tso



### Small Character

[illegible]

## Capital Letters.

166	37	बह् बह् बह् बह् बह् ।	=	brda brda brda brda brda
167	38	बह् बह् बह् बह् बह् ।	=	bzah bzhv bzhu bzhi bzho
168	39	बह् बह् बह् बह् बह् ।	=	bzah bzu bzu bzé bzo
169	40	बह् बह् बह् बह् बह् ।	=	bzla bzle bzlu bzlé bzlo
170	41	बह् बह् बह् बह् बह् ।	=	bzla bzle bzlu bzlé bzlo
171	42	बह् बह् बह् बह् बह् ।	=	bzah bzhv bzhu bzhi bzhv
172	43	बह् बह् बह् बह् बह् ।	=	bzah bzu bzu bzé bzo
173	44	बह् बह् बह् बह् बह् ।	=	bzla bzle bzlu bzlé bzlo
174	45	बह् बह् बह् बह् बह् ।	=	bzla bzle bzlu bzlé bzlo

## XI. The Fifteen simple and double

175	1	मह् मह् मह् मह् मह् ।	=	mah mah mah mah mah
176	2	मह् मह् मह् मह् मह् ।	=	mah mah mah mah mah
177	3	मह् मह् मह् मह् मह् ।	=	mah mah mah mah mah
178	4	मह् मह् मह् मह् मह् ।	=	mah mah mah mah mah
179	5	मह् मह् मह् मह् मह् ।	=	mah mah mah mah mah

## Small Characters

འདྲ་ འདྲེ་ འདྲུ་ འདྲཱ་ འདྲུལ་	=	འདྲེ་ འདྲུལ་ འདྲུལ་ འདྲུལ་ འདྲུལ་
འཇལ་ འཇེ་ འཇུ་ འཇཱ་ འཇུལ་	=	འཇེ་ འཇུལ་ འཇུལ་ འཇུལ་ འཇུལ་
འཟལ་ འཟེ་ འཟུ་ འཟཱ་ འཟུལ་	=	འཟེ་ འཟུལ་ འཟུལ་ འཟུལ་ འཟུལ་
འབྲུ་ འབྲེ་ འབྲུ་ འབྲཱ་ འབྲུལ་	=	འབྲེ་ འབྲུལ་ འབྲུལ་ འབྲུལ་ འབྲུལ་
འཕྲུ་ འཕྲེ་ འཕྲུ་ འཕྲཱ་ འཕྲུལ་	=	འཕྲེ་ འཕྲུལ་ འཕྲུལ་ འཕྲུལ་ འཕྲུལ་
འགལ་ འགེ་ འགུ་ འགཱ་ འགུལ་	=	འགེ་ འགུལ་ འགུལ་ འགུལ་ འགུལ་
འམལ་ འམེ་ འམུ་ འམཱ་ འམུལ་	=	འམེ་ འམུལ་ འམུལ་ འམུལ་ འམུལ་
འཕྲུ་ འཕྲེ་ འཕྲུ་ འཕྲཱ་ འཕྲུལ་	=	འཕྲེ་ འཕྲུལ་ འཕྲུལ་ འཕྲུལ་ འཕྲུལ་
འཕྲུ་ འཕྲེ་ འཕྲུ་ འཕྲཱ་ འཕྲུལ་	=	འཕྲེ་ འཕྲུལ་ འཕྲུལ་ འཕྲུལ་ འཕྲུལ་

Letters that have མ (m) as a Prefix. —————

མཇལ་ མཇེ་ མཇུ་ མཇཱ་ མཇུལ་	=	མཇེ་ མཇུལ་ མཇུལ་ མཇུལ་ མཇུལ་
མཇུ་ མཇེ་ མཇུ་ མཇཱ་ མཇུལ་	=	མཇེ་ མཇུལ་ མཇུལ་ མཇུལ་ མཇུལ་
མཇུ་ མཇེ་ མཇུ་ མཇཱ་ མཇུལ་	=	མཇེ་ མཇུལ་ མཇུལ་ མཇུལ་ མཇུལ་
མཇལ་ མཇེ་ མཇུ་ མཇཱ་ མཇུལ་	=	མཇེ་ མཇུལ་ མཇུལ་ མཇུལ་ མཇུལ་
མཇུ་ མཇེ་ མཇུ་ མཇཱ་ མཇུལ་	=	མཇེ་ མཇུལ་ མཇུལ་ མཇུལ་ མཇུལ་

## Capital Letters

180	6	મગ્ર મગ્રે મગ્રું મગ્રે મગ્રે ।	=	m,gra m,gru m,gru m,gré m,gru
181	7	મદગ મંદે મંદું મંદે મંદે ।	=	m,ṛaḥ m,ṛu m,ṛu m,ṛé m,ṛa
182	8	મઠગ મઠે મઠું મઠે મઠે ।	=	m,ḥṛaḥ m,ḥṛu m,ḥṛu m,ḥṛé m,ḥṛa
183	9	મજગ મજે મજું મજે મજે ।	=	m,jaḥ m,ju m,ju m,je m,ja
184	10	મનગ મંને મંનું મંને મંને ।	=	m,ṇaḥ m,ṇu m,ṇu m,ṇé m,ṇa
185	11	મથગ મથે મથું મથે મથે ।	=	m,ṭha m,ṭhu m,ṭhu m,ṭhé m,ṭha
186	12	મદગ મંદે મંદું મંદે મંદે ।	=	m,dah m,du m,du m,dé m,da
187	13	મવગ મંવે મંવું મંવે મંવે ।	=	m,vaḥ m,nu m,nu m,vé m,na
188	14	મઠગ મઠે મઠું મઠે મઠે ।	=	m,ṭhaḥ m,ṭhu m,ṭhu m,ṭhé m,ṭha
189	15	મદગ મંદે મંદું મંદે મંદે ।	=	m,daḥ m,dau m,dau m,dé m,dau

## XII. The Nineteen simple and double

190	1	અગ અગે અગું અગે અગે ।	=
191	2	અક અકે અકું અકે અકે ।	=
192	3	અઠ અઠે અઠું અઠે અઠે ।	=
193	4	અજ અજે અજું અજે અજે ।	=

## Small Characters

[illegible]

Letters that take ३ (h) as a prefix \_\_\_\_\_

୧୭୩୩ ୧୭୩୩ ୧୭୩୩ ୧୭୩୩ ୧୭୩୩ = ୧୭୩୩ ୧୭୩୩ ୧୭୩୩ ୧୭୩୩ ୧୭୩୩  
 ୧୭୩୩ ୧୭୩୩ ୧୭୩୩ ୧୭୩୩ ୧୭୩୩ = ୧୭୩୩ ୧୭୩୩ ୧୭୩୩ ୧୭୩୩ ୧୭୩୩  
 ୧୭୩୩ ୧୭୩୩ ୧୭୩୩ ୧୭୩୩ ୧୭୩୩ = ୧୭୩୩ ୧୭୩୩ ୧୭୩୩ ୧୭୩୩ ୧୭୩୩  
 ୧୭୩୩ ୧୭୩୩ ୧୭୩୩ ୧୭୩୩ ୧୭୩୩ = ୧୭୩୩ ୧୭୩୩ ୧୭୩୩ ୧୭୩୩ ୧୭୩୩

## SYLLABIC SCHEME OF

## Capital Letters

194	5	ଗଗ୍ରା	ଗଗ୍ରେ	ଗଗ୍ଗୁ	ଗଗ୍ଗେ	ଗଗ୍ଗୋ	=	h gga	h ggye	h ggyu	h ggye	h ggyo
195	6	ଗଗ୍ରା	ଗଗ୍ରେ	ଗଗ୍ଗୁ	ଗଗ୍ଗେ	ଗଗ୍ଗୋ	=	h ggru	h ggre	h ggru	h ggre	h ggra
196	7	ଗଘ୍ରା	ଗଘ୍ରେ	ଗଘ୍ଗୁ	ଗଘ୍ଗେ	ଗଘ୍ଗୋ	=	h cchah	h cchru	h cchhu	h cchhe	h cchho
197	8	ଗଘ୍ରା	ଗଘ୍ରେ	ଗଘ୍ଗୁ	ଗଘ୍ଗେ	ଗଘ୍ଗୋ	=	h jah	h jru	h jhu	h jhe	h jho
198	9	ଗଘ୍ରା	ଗଘ୍ରେ	ଗଘ୍ଗୁ	ଗଘ୍ଗେ	ଗଘ୍ଗୋ	=	h thah	h thru	h thhu	h thhe	h thho
199	10	ଗଘ୍ରା	ଗଘ୍ରେ	ଗଘ୍ଗୁ	ଗଘ୍ଗେ	ଗଘ୍ଗୋ	=	h dah	h dru	h dhu	h dhe	h dho
200	11	ଗଘ୍ରା	ଗଘ୍ରେ	ଗଘ୍ଗୁ	ଗଘ୍ଗେ	ଗଘ୍ଗୋ	=	h dra	h dru	h dru	h dre	h dro
201	12	ଗଘ୍ରା	ଗଘ୍ରେ	ଗଘ୍ଗୁ	ଗଘ୍ଗେ	ଗଘ୍ଗୋ	=	h phah	h phru	h phhu	h phhe	h phho
202	13	ଗଘ୍ରା	ଗଘ୍ରେ	ଗଘ୍ଗୁ	ଗଘ୍ଗେ	ଗଘ୍ଗୋ	=	h phyah	h phyru	h phyhu	h phyhe	h phyho
203	14	ଗଘ୍ରା	ଗଘ୍ରେ	ଗଘ୍ଗୁ	ଗଘ୍ଗେ	ଗଘ୍ଗୋ	=	h phra	h phru	h phru	h phre	h phro
204	15	ଗଘ୍ରା	ଗଘ୍ରେ	ଗଘ୍ଗୁ	ଗଘ୍ଗେ	ଗଘ୍ଗୋ	=	h bah	h bru	h bu	h be	h bo
205	16	ଗଘ୍ରା	ଗଘ୍ରେ	ଗଘ୍ଗୁ	ଗଘ୍ଗେ	ଗଘ୍ଗୋ	=	h bya	h byru	h byru	h bye	h byo
206	17	ଗଘ୍ରା	ଗଘ୍ରେ	ଗଘ୍ଗୁ	ଗଘ୍ଗେ	ଗଘ୍ଗୋ	=	h bra	h bru	h bru	h bre	h bro
207	18	ଗଘ୍ରା	ଗଘ୍ରେ	ଗଘ୍ଗୁ	ଗଘ୍ଗେ	ଗଘ୍ଗୋ	=	h tshah	h tshru	h tshhu	h tshhe	h tshho
208	19	ଗଘ୍ରା	ଗଘ୍ରେ	ଗଘ୍ଗୁ	ଗଘ୍ଗେ	ଗଘ୍ଗୋ	=	h dsah	h dsru	h dsru	h dse	h dso



## XIII Letters that follow the vowel either inherent or expressed, or that close a syllable

## Capital Letters

## Small Characters

209	1	ग	=	g or g	ग	=	ग
21	2	ग्न	=	gs or gs	ग्न-ग्न	=	ग्न-ग्न-ग्न
211	3	ङ	=	ṅ	ङ	=	ङ
212	4	ङ्न	=	ṅgs	ङ्न	=	ङ्न-ङ्न
213	5	ट	=	t or d	ट	=	ट
214	6	व	=	v	व	=	व
215	7	वट	=	nt or nd	वट	=	वट
216	8	प	=	p or b	प	=	प
217	9	प्न	=	ps or bs	प्न	=	प्न-प्न
218	10	म	=	m	म	=	म
219	11	मन	=	ms	मन	=	मन-मन
220	12	ल	=	l	ल	=	ल
221	13	र	=	r	र	=	र
222	14	रट	=	rt or rd	रट	=	रट
223	15	य	=	l	य	=	य
224	16	यट	=	lt or ld	यट	=	यट
225	17	न	=	s	न	=	न-न



in the Bámyik (འབྲས་ལྗོངས་) Character

ཀ	ཁ	ག	ང	ཅ	ཆ
k	kʰ	g	ṅ	ch	chʰ

ཇ	ཉ	ཏ	ཐ	ད	ཎ	པ	ཕ	བ	མ
j	ny	t	th	d	n	p	pʰ	b	m

ཅ	ཆ	ཇ	ཉ	ཏ	ཐ	ད	ཎ	པ	ཕ	བ	མ
ts	tsʰ	ds	w	z	zʰ	h	y	r			

ཐ	ཕ	བ	མ	ཇ	ཉ	ཏ	ཐ	ད	ཎ	པ	ཕ	བ	མ
l	sh	s	h	a	ke	ku	ke	ko					

ཀ	ཁ	ག	ང	ཅ	ཆ	ཇ	ཉ
ku	kʰu	gu	ṅu	ch	chʰu	ju	nyu

ཀ	ཁ	ག	ང	ཅ	ཆ	ཇ	ཉ
ku	kʰu	du	nu	pu	pʰu	bu	mu

NOTE These large characters are used in teaching to write the 26 met or small characters

in the Bāmyik (འབྲུག་ཡིག་) Character



lso tchu doo mu



zhu zu hu yu



ru lu shu sa



hu u



ky



khy gy spy pky by my



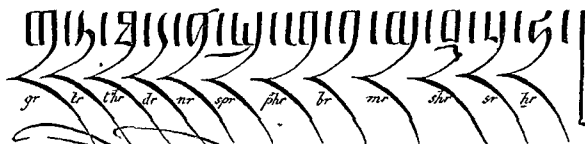
kya fyu hyu fyo kyo



khu khya gyu spyu byu myu



kr khr



gr zr thr dr nr spr phr br mr shr sr hr



kro ky kru kre kye



kru khr

in the Bámyik (འབྲུག་ཡིག་) Character

ཀྱ ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ

*gu lu thru dm nru spru phru bru*

ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ

*mrururu hrur*      *kl gl bl zl*

ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ

*rl sl*      *kla klu klu klé llo*

ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ

*klu glu blu zlu rlu slw*      *rk*

ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ

*rhg*      *rg rgy rn*      *ng rl rd rn rb ru r*

ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ

*ro r d*      *rka rki rku rké rke*      *lk lg*

in the Bámyik (འབྲས་ལྗོངས་) Character

[illegible]

*ku ku ku ku*
  
  
*sh shy sh sg shy sgr*




B I P I R I Z I  
 l h d d h s h or k h k s h  
 𐌛 𐌜 𐌝 𐌞 𐌟 𐌠 𐌡 𐌢 𐌣 𐌤 𐌥 𐌦 𐌧 𐌨 𐌩 𐌪 𐌫 𐌬 𐌭 𐌮 𐌯 𐌰 𐌱 𐌲 𐌳 𐌴 𐌵 𐌶 𐌷 𐌸 𐌹 𐌺 𐌻 𐌼 𐌽 𐌾 𐌿 𐍀 𐍁 𐍂 𐍃 𐍄 𐍅 𐍆 𐍇 𐍈 𐍉 𐍊 𐍋 𐍌 𐍍 𐍎 𐍏 𐍐 𐍑 𐍒 𐍓 𐍔 𐍕 𐍖 𐍗 𐍘 𐍙 𐍚 𐍛 𐍜 𐍝 𐍞 𐍟 𐍠 𐍡 𐍢 𐍣 𐍤 𐍥 𐍦 𐍧 𐍨 𐍩 𐍪 𐍫 𐍬 𐍭 𐍮 𐍯 𐍰 𐍱 𐍲 𐍳 𐍴 𐍵 𐍶 𐍷 𐍸 𐍹 𐍺 𐍻 𐍼 𐍽 𐍾 𐍿 𐎀 𐎁 𐎂 𐎃 𐎄 𐎅 𐎆 𐎇 𐎈 𐎉 𐎊 𐎋 𐎌 𐎍 𐎎 𐎏 𐎐 𐎑 𐎒 𐎓 𐎔 𐎕 𐎖 𐎗 𐎘 𐎙 𐎚 𐎛 𐎜 𐎝 𐎞 𐎟 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐏀 𐏁 𐏂 𐏃 𐏄 𐏅 𐏆 𐏇 𐏈 𐏉 𐏊 𐏋 𐏌 𐏍 𐏎 𐏏 𐏐 𐏑 𐏒 𐏓 𐏔 𐏕 𐏖 𐏗 𐏘 𐏙 𐏚 𐏛 𐏜 𐏝 𐏞 𐏟 𐏠 𐏡 𐏢 𐏣 𐏤 𐏥 𐏦 𐏧 𐏨 𐏩 𐏪 𐏫 𐏬 𐏭 𐏮 𐏯 𐏰 𐏱 𐏲 𐏳 𐏴 𐏵 𐏶 𐏷 𐏸 𐏹 𐏺 𐏻 𐏼 𐏽 𐏾 𐏿 𐐀 𐐁 𐐂 𐐃 𐐄 𐐅 𐐆 𐐇 𐐈 𐐉 𐐊 𐐋 𐐌 𐐍 𐐎 𐐏 𐐐 𐐑 𐐒 𐐓 𐐔 𐐕 𐐖 𐐗 𐐘 𐐙 𐐚 𐐛 𐐜 𐐝 𐐞 𐐟 𐐠 𐐡 𐐢 𐐣 𐐤 𐐥 𐐦 𐐧 𐐨 𐐩 𐐪 𐐫 𐐬 𐐭 𐐮 𐐯 𐐰 𐐱 𐐲 𐐳 𐐴 𐐵 𐐶 𐐷 𐐸 𐐹 𐐺 𐐻 𐐼 𐐽 𐐾 𐐿 𐑀 𐑁 𐑂 𐑃 𐑄 𐑅 𐑆 𐑇 𐑈 𐑉 𐑊 𐑋 𐑌 𐑍 𐑎 𐑏 𐑐 𐑑 𐑒 𐑓 𐑔 𐑕 𐑖 𐑗 𐑘 𐑙 𐑚 𐑛 𐑜 𐑝 𐑞 𐑟 𐑠 𐑡 𐑢 𐑣 𐑤 𐑥 𐑦 𐑧 𐑨 𐑩 𐑪 𐑫 𐑬 𐑭 𐑮 𐑯 𐑰 𐑱 𐑲 𐑳 𐑴 𐑵 𐑶 𐑷 𐑸 𐑹 𐑺 𐑻 𐑼 𐑽 𐑾 𐑿 𐒀 𐒁 𐒂 𐒃 𐒄 𐒅 𐒆 𐒇 𐒈 𐒉 𐒊 𐒋 𐒌 𐒍 𐒎 𐒏 𐒐 𐒑 𐒒 𐒓 𐒔 𐒕 𐒖 𐒗 𐒘 𐒙 𐒚 𐒛 𐒜 𐒝 𐒞 𐒟 𐒠 𐒡 𐒢 𐒣 𐒤 𐒥 𐒦 𐒧 𐒨 𐒩 𐒪 𐒫 𐒬 𐒭 𐒮 𐒯 𐒰 𐒱 𐒲 𐒳 𐒴 𐒵 𐒶 𐒷 𐒸 𐒹 𐒺 𐒻 𐒼 𐒽 𐒾 𐒿 𐓀 𐓁 𐓂 𐓃 𐓄 𐓅 𐓆 𐓇 𐓈 𐓉 𐓊 𐓋 𐓌 𐓍 𐓎 𐓏 𐓐 𐓑 𐓒 𐓓 𐓔 𐓕 𐓖 𐓗 𐓘 𐓙 𐓚 𐓛 𐓜 𐓝 𐓞 𐓟 𐓠 𐓡 𐓢 𐓣 𐓤 𐓥 𐓦 𐓧 𐓨 𐓩 𐓪 𐓫 𐓬 𐓭 𐓮 𐓯 𐓰 𐓱 𐓲 𐓳 𐓴 𐓵 𐓶 𐓷 𐓸 𐓹 𐓺 𐓻 𐓼 𐓽 𐓾 𐓿 𐔀 𐔁 𐔂 𐔃 𐔄 𐔅 𐔆 𐔇 𐔈 𐔉 𐔊 𐔋 𐔌 𐔍 𐔎 𐔏 𐔐 𐔑 𐔒 𐔓 𐔔 𐔕 𐔖 𐔗 𐔘 𐔙 𐔚 𐔛 𐔜 𐔝 𐔞 𐔟 𐔠 𐔡 𐔢 𐔣 𐔤 𐔥 𐔦 𐔧 𐔨 𐔩 𐔪 𐔫 𐔬 𐔭 𐔮 𐔯 𐔰 𐔱 𐔲 𐔳 𐔴 𐔵 𐔶 𐔷 𐔸 𐔹 𐔺 𐔻 𐔼 𐔽 𐔾 𐔿 𐕀 𐕁 𐕂 𐕃 𐕄 𐕅 𐕆 𐕇 𐕈 𐕉 𐕊 𐕋 𐕌 𐕍 𐕎 𐕏 𐕐 𐕑 𐕒 𐕓 𐕔 𐕕 𐕖 𐕗 𐕘 𐕙 𐕚 𐕛 𐕜 𐕝 𐕞 𐕟 𐕠 𐕡 𐕢 𐕣 𐕤 𐕥 𐕦 𐕧 𐕨 𐕩 𐕪 𐕫 𐕬 𐕭 𐕮 𐕯 𐕰 𐕱 𐕲 𐕳 𐕴 𐕵 𐕶 𐕷 𐕸 𐕹 𐕺 𐕻 𐕼 𐕽 𐕾 𐕿 𐖀 𐖁 𐖂 𐖃 𐖄 𐖅 𐖆 𐖇 𐖈 𐖉 𐖊 𐖋 𐖌 𐖍 𐖎 𐖏 𐖐 𐖑 𐖒 𐖓 𐖔 𐖕 𐖖 𐖗 𐖘 𐖙 𐖚 𐖛 𐖜 𐖝 𐖞 𐖟 𐖠 𐖡 𐖢 𐖣 𐖤 𐖥 𐖦 𐖧 𐖨 𐖩 𐖪 𐖫 𐖬 𐖭 𐖮 𐖯 𐖰 𐖱 𐖲 𐖳 𐖴 𐖵 𐖶 𐖷 𐖸 𐖹 𐖺 𐖻 𐖼 𐖽 𐖾 𐖿 𐗀 𐗁 𐗂 𐗃 𐗄 𐗅 𐗆 𐗇 𐗈 𐗉 𐗊 𐗋 𐗌 𐗍 𐗎 𐗏 𐗐 𐗑 𐗒 𐗓 𐗔 𐗕 𐗖 𐗗 𐗘 𐗙 𐗚 𐗛 𐗜 𐗝 𐗞 𐗟 𐗠 𐗡 𐗢 𐗣 𐗤 𐗥 𐗦 𐗧 𐗨 𐗩 𐗪 𐗫 𐗬 𐗭 𐗮 𐗯 𐗰 𐗱 𐗲 𐗳 𐗴 𐗵 𐗶 𐗷 𐗸 𐗹 𐗺 𐗻 𐗼 𐗽 𐗾 𐗿 𐘀 𐘁 𐘂 𐘃 𐘄 𐘅 𐘆 𐘇 𐘈 𐘉 𐘊 𐘋 𐘌 𐘍 𐘎 𐘏 𐘐 𐘑 𐘒 𐘓 𐘔 𐘕 𐘖 𐘗 𐘘 𐘙 𐘚 𐘛 𐘜 𐘝 𐘞 𐘟 𐘠 𐘡 𐘢 𐘣 𐘤 𐘥 𐘦 𐘧 𐘨 𐘩 𐘪 𐘫 𐘬 𐘭 𐘮 𐘯 𐘰 𐘱 𐘲 𐘳 𐘴 𐘵 𐘶 𐘷 𐘸 𐘹 𐘺 𐘻 𐘼 𐘽 𐘾 𐘿 𐙀 𐙁 𐙂 𐙃 𐙄 𐙅 𐙆

211 | ԵՐԵՄԻԱՅԵԱՆ ԿՈՒՆԻՍՏԱՆԻ  
| d, yr bs - la - son - buke - schul -

## in the Bruts'ha (འབྲུ་ཤ་) Character

*The Bruts'ha form of the Tibetan alphabet is distinguished, like the German or old English character, by the angular shape of the letters. It is used as an agreeable variety in ornamental writing.*

ཨ་ཀ་ཁ་ཉ་ ཏ་ཨ་ག་གེ་ཉ་ ཨ་ཀ་ཁ་ཉ་ ཏ་ཨ་ག་གེ་ཉ་

ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་

ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་

ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་

ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་

ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་

ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་

ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་ ཀ་ཀ་

ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་

ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་ ཀ་ཀ་ཀ་ཀ་

in the Bámyik (འབྲུག་ཡིག་ཅེས་) Character

འཇམ་བུ་སྐྱོ་མཚན་ལྷན་སྐྱོད་པུ་ལོ།

yes      mu - slon      chung      sdeb      legs -      yet

ཁུ་ཁྱེ་ལྷན་པུ་ལོ་ལྷན་པུ་ལོ་ལོ།

qzhuñgs -      d'wang -      gcs - l'huq -      dag -      la

སྐྱོ་ལྷན་པུ་ལོ་ལྷན་པུ་ལོ་ལྷན་པུ་ལོ་ལོ།

snag      shog -      s myu - guhi      bar - du      qtrañg      spras-lalan

ཡེ་མཚན་ལྷན་པུ་ལོ་ལྷན་པུ་ལོ་ལྷན་པུ་ལོ་ལོ།

yeg -      m k'han      m k'has - pa -      by ed-na      d'gos

པུ་ལོ་ལྷན་པུ་ལོ་ལྷན་པུ་ལོ་ལྷན་པུ་ལོ་ལོ།

pa - yin      h-bam - yig      go.



## TIBETAN ALPHABET

in the Bruts'ha (བུཅ་ཤ) Character

ཀ ཁ ལ ག ཅ ཇ ཉ ཏ ཐ ད ཀྱ ཀྲ ཀླ ཀྴ ཀྵ  
 lk lg lñ lch lj lt ld lp lb lk. lku lki lku lki lko

ཀྱ ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ ཀྺ ཀྻ ཀྼ ཀ྽ ཀ྾ ཀ྿ ཀ྿  
 sk sky skr sg sgy sgr sn sny sn snr sp spy spr sb sby sbr sm

ཀ྽ ཀ྾ ཀ྿ ཀ྿ ཀ྿ ཀ྿ ཀ྿ ཀ྿ ཀ྿ ཀ྿ ཀ྿ ཀ྿ ཀ྿ ཀ྿  
 smu smr sts ska shk sku shk sko, t th d dh n fsh.

འཁྲུ་ཤིཤ་པལ་འཁྲུ་ཤིཤ་པལ་འཁྲུ་ཤིཤ་པལ་  
 bkra shis d, pal : h, bar hj am g, ling, r, gyan-du byon.

## Tibetan Numerals

འ, ག, ར, ལ, ཅ, ཇ, ཉ, ཏ, ཐ, ད, ཀྱ, ཀྲ, ཀླ, ཀྴ, ཀྵ

1 2 3 4 5 6 7 8 9 10 20 30 40 50 60 70

80 90 100 1000 10000 11 22 33 44 55

66 77 88 99 111 222 3333 4444.



or POINTED VARIETY of the DEVANAGARI alphabet

*used by the Buddhists in India and Tibet*

## VOWELS

इत म न्ना ण्ण डुडु स सु ह ह य यं न नं नं न ह

၂၆။    ဖ   ဖူ   ဖို   ဖို   ဖု   ဖု   ဝဲ   ဝဲ   ဝိ   ဝိ   ဝံ   ဝံ   ဝံ   ဝံ   ဝံ   ဝံ  
            á   ā   ĭ   ī   ū   ū   r̄   r̄   l̄   l̄   ē   au   ō   au ang·ah

## CONSONANTS

क. ए. रा. म. ड. । व. क. ड. रा. म. । ए. इ. उ. द.

က    ဃ    ဂ    ခ    င    |      ,    တ    ထ    ဒ    သ    ဟ    |      ခ    မ    ပ    ဖ  
k   kh   g   gh   ng       ts   tsh   ds   dsh   ny       t   th   d   dh

७७  
 ला । तद्भवत । यथावत्ग ।

१ १ .      ५. ३ ५ ३ १      ५   ५   ५   ३   ५   १  
 n      ० ५. ६ ५ n      p   ५ ० ३ ५ m

ਸਰਨੁ ਵ । ਸੁਖ ਸੁਖ । ॥

w    ɪ    ʌ    ʒ    |                      ɹ    ɹ    ʌ    ɹ    |                      ʀ    |  
 y    r    l    ʀ ɹ ʌ                      sh    sh    s    h                      ʀ ʀ h

Combination of vowel signs with the first class of consonants

*Combination of vowel signs that are first used by combination*

क का कि की कू कु कृ कुलु कवै कवे कर्क कः

[illegible]

क क क क । क क क क । क क क क । क क क क ।

क क क क । क क क क । क क क क । क क क क ।  
 k'hy ts'hr tshl ts'hn day dōr dōl dōw dshy dsh' dshl dshw nyy nyr nyw  
 chhy &c jy &c jhy &c  
 and so on with the rest of the alphabet

How the nasal ° (ñ) is expressed before its respective class.

क क क क । क क क क । क क क क ।

क क क क । क क क क । क क क क ।  
 nk nkh ng ngh nyls nylsh nys nyskh nt nñ nd nñh

क क क क । क क क क ।

क क क क । क क क क ।  
 nt nth nd ndh mp mph mñ mñh

Reduplicated Consonants

क क क क । क क क क । क क क क ।

क क क क । क क क क । क क क क ।  
 kk kkkh gg ghgh nñ ts ts tsh tsh dds dshdsh nyny tt tthh dd dkh nñ

क क । क क क क । क क क क ।

क क । क क क क । क क क क ।  
 kva khva pva phova pva phova rñ rn rk rg  
 kova khova

स व म न । वि ज य व ।

स व म न । वि ज य व ।  
 sar va mangalam v ja yantu

*khǎ Iha lhi khi khū khū Phri lhrī hli lhlē khāi hō khaw lhanglhab*

gǎ gā gǔ gī gǎ gū gǔ gī gǔ gī gē gā gō gāu gāng gāh

għā għa għi għu għū għū għūr għur għil għl għē għe għau għō għau għang għah

gnā gnā gnī gnū gnū gnī gnī, gnī gnī gnē gnāi gnō gnāu gnang gnāh  
and so on with the six other classes of Consonants

\* *Consonants with the subjoined y, r, l and v or w*

ॐ श्र श्र श्र ।  
१५ १६ १७ १८

ㄅ ㄆ ㄇ ㄏ  
 tsy tsu tsɿ tsu  
 chu &c

क क क क । क क क क । ग ग ग ग । न न न न ।

क क क क । क क क क । ग ग ग ग । न न न न ।  
 khy khr khl khn day dhr dhl dhw nhy nhr nhl nhn  
 chhy &c jy &c jhy &c nyg nyr nwr  
 and so on with the rest of the alphabet

How the nasal ° (ñ) is expressed before its respective classes

क क क क । क क क क । ग ग ग ग ।

क क क क । क क क क । ग ग ग ग ।  
 kñ kñh ng ngh nyl nylñ nylñ nylñ nt nt nd ndñ

क क क क । ग ग ग ग ।

क क क क । ग ग ग ग ।  
 nt nth nd ndh mp mpt mb mbh

Reduplicated Consonants

क क ग ग क । क क ग ग क । क क ग ग क ।

क क ग ग क । क क ग ग क । क क ग ग क ।  
 kk kkh gg ghgh ññ ts ts ts ts ds ds ds nyny tt tth dd dñh nn

क क । य य य य । व स र ग त

क क । य य य य । व स र ग त  
 kva khva pva phova pva phova rb rm rk rg  
 kōva khōva

स व म क ल । वि ज य व ।

स व म क ल । वि ज य व ।  
 sar va mangalam v ja yantu